

G O D L Y
MEDITATIONS
UPON THE MOST
H O L Y S A C R A M E N T
O F T H E
L O R D S S U P P E R.
W I T H

Many things appertaining to the
due receiving of so great a Mystery,
and to the right disposing our
selves unto the same.

Together with an A P P E N D I X
touching the Controversie about the
H O L Y E U C H A R I S T.

Also Godly Meditations concerning
the D I V I N E P R E S E N C E.

By Christopher Sutton, *Doctor in Divinity,*
late one of the Prebends of the Collegiate
Church of Westminster.

The Thirteenth Impression.

L O N D O N, Printed by W. Godbid, for
Eliz. Hope, at the North Entrance
of the *Royal-Exchange*, 1677.

GODLY

MEDICATIONS

FOR THE

RELIEF OF

ALL THE

DIFFICULTIES

OF THE

STOMACH

AND

THE

ALL THE

DIFFICULTIES

OF THE

STOMACH

AND

THE

ALL THE

DIFFICULTIES



To the two virtuous, and modest Gentlewomen, the now Lady *Verney*, and the Lady *Rodney*, Sisters; sometimes attending upon the late Queen in Her Honourable Privy Chamber.

That desire you have, Right Virtuous, to serve God in Holiness of life, and very towardsly disposition, even from Your tender years, so applicable to all Goodness (wherein you may wax old by the Grace of God) have often moved me to beseech him, who hath begun this good in you, to continue the same, even unto an aged and happy end. For assuredly our Religious Duties, and Respective Devotion to God, is worth all the Worlds Dignity beside; nay, without this, all the Dignity of this World is nothing worth.

Is not Godliness the flower of all our Actions! Yes verily: Do but try me,

The Epistle Dedicatory.

saith the Lord, if I will not pour out a blessing, Mal. 3. 10. Hath he not said, I will honour them that honour me? 1 Sam. 2. 30. Et diligentes me diligo, And I love them that love me, Pro. 8. 17.

To exercise this your devotional duty unto God (so often (and therefore often) as you prepare your selves unto the blessed Sacrament of the Lords Supper, that high Mystery of humane salvation) I commend unto you both these MEDITATIONS hereafter following; in part, gathered out of the ancient Fathers, and some late Reverend Writers of this Age, as Luc. Penel. and others translated, augmented and brought to a method. I offer them as a testimony of my due regard towards you, and present them unto your sober and gentle Patronage, wherein what is performed, you may haply by observing, find.

The occasion first moveing me to gather somewhat tending to Devotion upon this Subject, I mean, the true use of the most Holy Sacrament, was the necessity I found of some good means to stir

The Epistle Dedicatory.

stir up at times beſeeming the beſt, and beſt diſpoſed devotion of Chriſtians toward the high Myſtery they have in hand. Witty Diſcourſe in matter of Controverſie now a long time, no leſſ learned than large, we have had in our Engliſh Tongue about the HOLY EUCHARIST; but all this while we have not much extant, appertaining to the ſubſtarce thereof, to wit, touching our Chriſtian preparation unto the ſame, and our Chriſtian participation of the ſame.

In the old Law, the Levites muſt be firſt ſanctified, and then they were to ſanctifie the people; the Priests prepared themſelves and others to celebrate the old Paſſeover; but unto this Paſſeover, every one with all prepares himſelf, for that every one hath a ſoul to ſave.

God ſaid to the ſame people of Iſrael, when your Children ſhall ſay to you, Quæ eſt ita Religio? Exod. 12. 16. what meaneth this Religion? or what is this ſolemn obſervation we keep? you ſhall ſay unto them, This is the Lords Paſſeover, &c. which as it had a

The Epistle Dedicatory.

memorial of a great deliverance past, so was it a most lively type, and figure of the true Passoever that was to come, wherein the blood of that most innocent Lamb of God, that took away the sins of the world, was in love shed for the redemption of us all; and therefore of all in general may that of Hezekiah, 2 Chron. 30. 18. be well inferred, The Lord be merciful unto them that prepare themselves hereunto, &c.

And to you both (Right Virtuons) I may properly apply the same in particular : The Lord evermore be merciful unto you, in preparing your whole hearts to keep this Passeover unto the Lord your God; who of his infinite mercy grant you a prosperous course of life for the time present, and for the time to come life everlasting.

Yours,

in all humble manner,

CHRISTOPHER SUTTON.



The Preface to the Christian Reader.

IN pursuing the Controversies of these our times (good Christian Reader) with a mind desirous afterward to satisfie the moderate minded , on the contrary part , in some questions (wherein without question we are mistaken, and are not according to right, rightly understood :) In perusing (I say) these controversies (to speak a plain truth, as in the sight of God) I found many of them on both sides so full of invective Discourses, as I was then sorry to read, and am now loth to mention. But amongst others , entring into the Controversie of the *Holy Eucharist*, methought I was entred into a tempestuous Sea of all Contention ; for there I saw most unnatural bitterness amongst Christians. Schisms in the Church, Factions in Common-wealths, all tossing and turmoiling about this Sacred Mytery, as is lamentable to consider.

2. I began at first to admire the patience of God, to see this heavenly Mysterie of humane salvation left unto the world, by him who did redeem the world as a seale of mercy, a pledge of peace and love between God and man, to become by the contentious humours of many, a very subject for all Dissention.

3 At the beholding hereof, Might not the Prophet *Feremy* wish (did he live) that he had water enough, and that his head were even a fountain.

The Preface to the Reader.

fountain of tears? *Jer. 9. 1.* Did the Son of God institute this most Divine Ordinance to exercise our over-running fantasies, and not rather to nourish and grace our poor redeemed souls?

4. In that Almighty God put enmity between the Seed of the Woman, and the Seed of the Serpent, we may gather, That as the Seed of the woman should be at enmity with the seed of the Serpent; so should it be at unity with itself. We have enemies enough abroad in the World, though Christians be not at variance within themselves; and that which is most to be lamented, above some principal points of their Christian profession; but of all other about the Sacred institution of Christ, their only Saviour and Redeemer, who left this his Ordinance not to raise matter of contention; but to strengthen us in Faith, & to continue a joyful remembrance of his Love in suffering and dying for the sins of the World, until the time of his second appearance, or coming again in his glory.

There is a far better and safer course, than to contend any longer, if men would at last set themselves on all parts to follow it: which is to revenge the Son of God in the unsearchable mysteries of his wisdom, which are past finding out; and not to stand weighing them in the light scales and ballances of their own reason, to draw a veil over them; or say with the Woman of *Samaria*, *Puteus est altus*, this well is deep, and so with pious hearts to reverence them, and no more ado.

5. When

The Preface to the Reader.

5. When we have done striving, and even wearied our selves in a thousand difficulties, brought our minds into a labyrinth of doubts, unless we will make Controversies immortal, we must draw at last to an issue.

The faithful receive the blessed Sacrament : Well, what do they receive ? Certainly Christ Jesus, truly and really ; to make further scruple is needless curiosity ; to give light credence hereunto, is in part incredulity. What the Elements of Bread and Wine are in themselves, is one thing ; that they are, being now consecrated to so holy a use, and received of the spiritually minded as the spiritual food of their souls, is another. What they are, I say, Christs own words are sufficient warrant for a believing world unto the worlds end. Wherefore, to be over-witted in seeking, or doubting how this should be, is no way agreeable to that Faith and obedience that becometh Christians. *Rerum absentium* (saith an ancient Father) *præsens est fides* ; *rerum impossibilium*, *possibilis est fides* ; of things absent, faith is present ; of things impossible, faith is possible. *Panem vides, verbum audis : Cui potius credis ? Sensui, vel Christo ?* Thou see'st the bread, thou hearest the Word ; to which rather dost thou give credit, whether to thy sense, or to Christ ? *Cur non potius gaudes ? Quid queris ?* Why dost thou not rather rejoyce ? Why dost thou question ?

6. In this case, that of the blessed Virgin,

The Preface to the Reader.

Spoken of Christ at the Marriage at *Cana* in *Galilee*, would be remembred: *Quodcunque dixerit vobis, facite*; whatsoever he shall say unto you, do it.

When the Serpent said unto *Eve*, *Cur præcepit vobis Deus, ut non comederetis?* Why hath God commanded you not to eat? Had she answered, *Scio quod præcepit, non spectat ad me investigare, causam quare præcepit*; I know he hath commanded me so; to seek a reason why, or the cause wherefore, I need not, I ought not. Had she not done far better?

Some have faith (saith *Augustine* in his 132 Sermon. *De tempore*) which have not art to defend it, or skill to shew a reason thereof: he which hath, is not the faithfuller, but a little learned. *Quomodo fieri potest? accedite & percipietis*. How can this be? draw near, & you shall perceive. *Accedite ad Deum, & illuminamini*; draw near unto God, and be ye enlightened.

We have many things in Christianity offered as objects of our faith, wherein we must hold captive humane reason. *Et Deus erat, & homo erat; & mater erat, & virgo erat*: There was a God, and yet a man; a Mother, and yet a Virgin: that it is so, we know it; how, or after what manner this is brought to pass, know we cannot. Of those things which may be known, *St. Bernard* speaking of the blessed Sacrament, *Ser. de cæn. Dom. Mira sunt* (saith he) *quæ de Sacramento dicuntur: Fides est necessaria, scientia rationis supervacua, scientia ratione*
G

The Preface to the Reader.

Et intellectu colligitur, fides sola auctoritate inducitur: Wonderful things are they which are spoken of the Sacrament: Here faith is necessary, needless is the science of reason: This science is gathered by discourse and the understanding; faith is brought in by authority only. And going forward, he added: *Hæc sunt quæ expetunt simplicem creditorem, arguunt impium discussorem; credi oportet simpliciter, quod investigari non potest utiliter; nolite quærere quomodo fiat, nolite, &c.* These things require an humble believer, and not an ungodly discussor; that which curiously may not be sought, may be belived with safety; seek not how this should be done, doubt not whether it be done or no. We have scope sufficient to exercise our Christian consideration, if we call to mind the ineffable love and wisdom of God, who, like a most provident Father, was not only content to provide costly benefits for his children, but hath also found out so behoveful a mean for their participation of the same, as in this Holy Mytery.

8. We will not ask our Physician how it shall come to pass, that this, or that potion should do us good? and should we be more busie when Christ himself doth minister so precious a Receipt, so heavenly Physick for the health of our souls? God forbid. There were of the *Capernaïtes*, men without faith in Christ, and love to Christ, who in a murmuring manner, said? *Quomodo potest?* How, or which way can he do this?

The Preface to the Reader.

this? It was a faithful and loving Disciple that answered, *Tu Domine, habes verba vite*, Lord, thou hast the words of life, *John 6. 66.*

10. The people, as we read in the Gospel, who were cured by our Saviour, they came not unto him to know or enquire by what means virtue should proceed from him; it sufficed them to receive health, and therefore without more ado they gave the glory unto God, who had shewed such mercy unto men.

11. There is both *docta ignorantia* & *indocta scientia*, a learned Ignorance, and an unlearned Science; the one, when men keep themselves within the lists and limits of obedience and faith; the other, when they hearken to the Holy Ghost, *Be wise according to sobriety.*

12. Was not the Apostle's, *O altitudo!* O the depth? better than all the search of the World in so unsearchable a Mystery, where he made silence the safest eloquence?

13. Without all question, the Church of Rome hath erred in meddling too much with this Sacred Mystery, and troubling the World with a multitude of unprofitable and needless Disputes about Transubstantiation, and the like; for which, as for their half Communion, let them shew their *accepimus à Domino*, as we have received from the Lord, or else we plainly tell them, their plea is not sufficient in law, and will not hold for good.

14. Let the World in the Name of God, now judge of both, which give greater reverence to the

The Preface to the Reader.

the most Divine Institution of the Son of God, whether they, who too busily talk of changing the substance of the Elements into other, or they, who here conceive more, and with more reverence than words can express; they who say, *μυστήριον* this is a great Mystery; or they who labour to search out a power and virtue unsearchable: In a word, they who will needs set down a manner how Christ is present in the Sacrament, or else they who do acknowledge his presence there, after a manner inexplicable.

15. All this while our due estimation of this so high a Mystery, is not yet fully understood (as I suppose) of many, who refuse our Christian assemblies in times befitting. We honour the Passion of Christ our blessed Saviour, in this most Holy Ordinance (I trust) with as dutifull hearts as any Christians in the World. The heat of some fanciers we wish to be more temperate, and their zeal more according to knowledge, who ever love to be fishing in troublesom water, and do their endeavour to cross Antiquity, which was not ignorant of so many excellent things. In a word, we confess that all the reverence and devotion a Christian heart can yield, is no way answerable to the depth and dignity hereof.

16. God saith unto *Moses*, *Put off thy shoes, for the ground where thou standest is holy ground.* How reverently we esteem of this Sacred Institution God knoweth; and what we hold, let

The Preface to the Reader.

let men at the last seriously consider. The state of the Controversie, I leave in this discourse to discuss; matter of difference in opinion is often but an abatement of devotion. Words appertaining to piety are sweeter than the hony, or the hony comb. Although for no other cause, yet for this I have collected out of the ancient Writers, and in part, out of *Penella*, the Meditations hereof following.

17. To conclude then, it were to be wished we had less contending in matters of Controversie, which avail little to Godliness, & more sincere following the actions of Christian piety, which are much decayed in these sinful times (we see it too apparently before our eyes) that we had less questioning in general, & in particular less curious prying into this Sacred Mystery, & more religious preparing our selves to a due & dutiful participation of the same; we may consider that after all the stir about it, the devotion of most is but so, so: For the heap of Volumes that treat of this subject, how they all in a manner, tend only to matter of contradiction. Wherefore, omitting matter of contradiction, beseech we God to increase in us reverence more and more, towards this most Holy Ordinance of Christ Jesus his Son, and our Saviour; & that preparing our selves dutifully to receive him in the state of grace, we may be received of him into the state of glory, to sit at his table in his Kingdom, to live with him, & reign with him, *Amen*,

THE

THE CONTENTS OF

This TRACT following.

- Chap. 1. **O**F the first Institution of
this most Holy Sacrament
of the Lords Supper. Pag. 1
- The first Meditation upon the blessed
Institution. 4
- The Fruit of this Meditation. 5
- A spiritual Soliloquy, or Meditation of
the Soul upon these Meditations. *ibid.*
- Chap. 2 Of the love of Christ, shewed,
in ordaining this most Holy Sacrament. 6
- The second Meditation. 8
- The Fruit of this Meditation. 9
- A spiritual Soliloquy upon this Medi-
tation. 10
- Chap. 3. The Excellency and worthiness
of this Sacrament. 12
- The third Meditation. 13
- Further considerations of this heavenly
Banquet. 14
- The fruit of these considerations. 15
- A spiritual Soliloquy. 16
- Chap. 4. Of the wonderful things of
this

THE CONTENTS.

<i>this Sacrament.</i>	Pag. 18
<i>The fourth Meditation.</i>	20
<i>The Fruit.</i>	21
<i>The spiritual Soliloquy.</i>	22
<i>Chap. 5. The manifold effects and fruits of this Sacrament.</i>	23
<i>Chap. 6. Of the most principal effects of this Sacrament.</i>	25
<i>The fruit of this Sacrament.</i>	28
<i>The fifth Meditation.</i>	29
<i>The fruit of this Meditation.</i>	31
<i>The Soliloquy.</i>	ib.
<i>Chap. 7. A Dialogue between Man and the Soul.</i>	33
<i>Chap. 8. Of the principal causes which may move us to come to this Holy Sacrament.</i>	34
<i>The sixth Meditation.</i>	35
<i>The Fruit.</i>	36
<i>The Soliloquy.</i>	ib.
<i>Chap. 9. Of the frequenting often the Holy Communion.</i>	38
<i>The seventh Meditation.</i>	41
<i>The Fruit.</i>	42
<i>The Soliloquy.</i>	43
<i>Chap. 10. Of the Impediments which detain</i>	

THE CONTENTS.

18	detain men from the blessed Sacra-	
20	ment.	Pag. 44
21	The eighth Meditation.	47
22	The Fruit.	48
ixs	The Soliloquy.	ib.
3	The ninth Meditation; That to abstain	
of	from the Sacrament without just cause,	
5	is an impediment to our spiritual	
8	profit.	50
9	Chap. 11. A Conference between the Soul	
r	and Faith.	53
o.	Chap. 12. A Conference between the	
d	distressed Sinner, and Faith.	55
3	Chap. 13. A spiritual complaint of the	
b	Soul.	56
y	Chap. 14. Of removeing the dangerous	
4	effects which hinder the worthy recei-	
5	ving of this Holy Sacrament.	58
6	The tenth Meditation.	60
.	The Fruit.	61
e	The Soliloquy.	ib.
8	Chap. 15. Of preparing our selves be-	
	fore we come unto the most Holy	
	Sacrament.	63
	The eleventh Meditation.	65
	The Fruit.	66
	Chap. 16.	

THE CONTENTS.

- Chap. 16. *A Form of confessing our
selves before we come to receive the most
Holy Sacrament.* Pag. 66
- Another form of Confession.* 69
- Chap. 17. *A Meditation upon these
words : Whence cometh this, that my
Lord cometh unto me ?* 71
- Chap. 18. *A Meditation upon these
words : Matth. 8. 8. Lord, I am not
worthy &c.* 72
- Chap. 19. *A Meditation upon these
words : But only say the word,
&c.* 73
- Chap. 20. *A Meditation upon these
words : I will come and cure him,
&c.* 74
- The Soliloquy.* 75
- Chap. 21. *A Meditation upon these
words. St. Paul teacheth, 1 Cor 11*
77
- Chap. 22. *A Meditation upon that of
the Prodigal Son, Luk. 15. 20.* 79
- The Soliloquy.* ibid.
- Chap. 23. *A Meditation for the day we
are to communicate.* 82
- A Meditation of the History of Za-
cheus,*

THE CONTENTS.

cheus, Luk. 19. 2.	Pag. 84
<i>The application of this History.</i>	85
<i>The Fruit.</i>	86
<i>The Soliloquy.</i>	ibid.
Chap. 25. <i>A Meditation upon the words of Christ, Luk. 19. 5. to day I must abide, &c.</i>	88
Chap. 26. <i>A short form of Confession to be made in private.</i>	89
Chap. 27. <i>An admonition moving all to reconcile themselves.</i>	90
Chap. 28. <i>Of the manner in particular, how the faithful Communicant is to examin himself.</i>	98
Chap. 29. <i>Of Restitution.</i>	103
Chap. 30. <i>Other Rules concerning a mans examining of himself.</i>	106
Chap. 31. <i>Of quietness. Of removing the incumbrance of worldly affairs before the receiving of the Communion.</i>	107
Chap. 32. <i>Dutiful considerations before we come to the Lords Supper.</i>	110
Chap. 33. <i>Of external reverence and kneeling at the time of the most Holy Sacrament.</i>	111

Chap.

THE CONTENTS.

Chap. 34. <i>A Prayer before the Holy Communion, used by Thomas of Aquine.</i>	Pag. 115
Chap. 35. <i>Another Prayer before the Holy Communion.</i>	116
<i>A Prayer to the Holy Ghost.</i>	118
Chap. 36. <i>Of the devout man, to whom Christ in his last Supper shewed favour.</i>	ib.
<i>The fruit of this Meditation.</i>	119
<i>The Soliloquy.</i>	120
Chap. 37. <i>Meditations upon sayings of Holy Scriptures.</i>	121
Chap. 38. <i>Of the reverence and devotion given by the ancient Fathers, to the most Holy Sacrament.</i>	123
Chap. 39. <i>A form of thanksgiving, after the receiving of the most Holy Communion.</i>	124
Chap. 40. <i>Another form of thanksgiving.</i>	ib.
<i>The Soliloquy.</i>	127
Chap. 41. <i>The eleventh generall Meditation to be used after the receiving of the blessed Sacrament.</i>	129
<i>The fruit of this Meditation.</i>	132
<i>The</i>	

THE CONTENTS.

<i>The Saliloquy.</i>	ib.
Chap. 42. <i>Cautions to be observed after the receiving of the Holy Communion.</i>	Pag. 134
Chap. 43. <i>Considerations concerning newness of life.</i>	136
Chap. 44. <i>Remedies against Pride and Vain-glory.</i>	139
Chap. 45. <i>Remedies against Covetousness.</i>	140
Chap. 46. <i>Remedies against Luxuriousness of life.</i>	141
Chap. 47. <i>Remedies against Anger.</i>	142
Chap. 48. <i>Remedies against Envy</i>	ib.
Chap. 49. <i>Remedies against Gluttony.</i>	143
Chap. 50. <i>Remedies against Sloth.</i>	144
Chap. 51. <i>The chiefest figures of the most Holy Sacrament.</i>	145
Chap. 52. <i>Names of excellency attributed unto the Holy Sacrament.</i>	153
Chap. 53. <i>A short Meditation upon these Names of excellency.</i>	154
Chap. 24. <i>Certain Meditations upon the Passion.</i>	155
<i>A Prayer upon the Passion.</i>	160
Chap. 55. <i>A Prayer of St. August.</i>	161
	Chap. 56

THE CONTENTS.

Chap. 56. <i>The twelfth Meditation concerning the spiritual Communion of Christ.</i>	Pag. 165
Chap. 57. <i>That this Sacrament is given to the sick.</i>	167
Chap. 58. <i>What he ought to do, who is to communicate.</i>	170
Chap. 59. <i>The manner of communicating, used by a certain Virgin.</i>	172
<i>The Authors demeanor after the Communion.</i>	173
Chap. 60. <i>Certain brief Questions and Answers, concerning the blessed Sacrament.</i>	176
Chap. 61. <i>Observations before our access to the Communion.</i>	177
Chap. 62. <i>A Dialogue concerning the Holy Communion.</i>	178
Chap. 63. <i>A Dialogue concerning the Doctrine of the Sacrament.</i>	179
Chap. 64. <i>A Prayer before the receiving of the Sacrament.</i>	191
<i>Another Prayer for the same.</i>	192
<i>A Thanksgiving after the Communion.</i>	193
<i>Another Thanksgiving.</i>	ibid.
	Chap.

THE CONTENTS.

Chap. 65.	<i>Causes why the Communion is not celebrated every Sunday.</i>	Pag. 197
Chap. 66.	<i>An Exhortation to come unto the Holy Communion.</i>	198
Chap. 67.	<i>Reasons why we should often Communicate.</i>	203
Chap. 68.	<i>Devout considerations after the Holy Sacrament.</i>	205
Chap. 69.	<i>Unto fruitful receiving, three things are requisite.</i>	210
Chap. 70.	<i>An Admonition concerning the Controversie about the Holy Eucharist.</i>	211
	<i>A Peroration, or summing up of this Controversie by Prayer.</i>	228
Chap. 71.	<i>Godly Meditations upon the Passion, necessary before and after the Holy Communion.</i>	230
	<i>The fruit of this Meditation.</i>	231
	<i>A Colloquy of the Soul with Christ, touching the Passion.</i>	232
Chap. 72.	<i>More particular Meditations upon the Passion.</i>	234
Chap. 73.	<i>Meditations upon the Divine Presence.</i>	237

Chap.

THE CONTENTS.

- Chap. 74. *How greatly this Exercise is commended in the Scriptures.* Pag. 240
- Chap. 75. *Of the exceeding great fruits of this Divine Exercise.* 248
- Chap. 76. *How by the Contemplation of the DIVINE PRESENCE, Temptations may be overcome, and perseverance in virtue attained.* 253
- Chap. 77. *How by this Exercise of the DIVINE PRESENCE, stability of heart, the perfection of virtues, and outward cleanness are attained.* 257
- Chap. 78. *How this Exercise of the DIVINE PRESENCE, doth bring spiritual comfort.* 260
- Chap. 79. *By what means this gift of having God present in our actions is to be had.* 263
- Chap. 80. *How this exercise, and all other good and godly actions ought not to be deferred.* 266
- A brief form of commending ones self to God.* 271

The End of the CONTENTS.

Godly



GODLY
MEDITATIONS
Upon the most
HOLY SACRAMENT
OF THE
LORDS SUPPER.

CHAP. I.

*Of the first Institution of this most
Holy Sacrament of the LORDS
Supper.*



Amongst other parts of Divine worship, and Religious duties of a Christian life, which knit men in love and service unto God (for who should have the Fruit but he that planted the Tree?) there is none more Solemn, none more Divine, than is the celebration of the most
B Holy

Holy Sacrament of the Lords Supper ; in the due celebration whereof, we present our selves before God : We honour him who hath honoured us, (miserable sinners that we are,) and thereby we become partakers of our greatest good.

Fasting humbleth, Prayer beseecheth, Repentance bewaileth, Charity worketh, Faith believeth ; but the Holy Sacrament applyeth all by Christ Jesus his merits to the salvation of our Souls.

2. If any ask (saith an ancient Father) the *Jewes* why they keep their Passeover ; all that they will answer is, to relate of a bondage in *Egypt*, of *Pharaoh* their oppressor, of a *Moses*, Gods servant, their deliverer ; But if any ask me, which am a *Christian*, of our heavenly Passeover, I can shew him, not of *Moses* a Servant, but of Christ Jesus the only Son of God ; of a more terrible *Pharaoh*, the Prince of darkness ; of a more woeful bondage, the shadow of death ; and last of all, a deliverance indeed by the blood of that immaculate Lamb, once offered for the sins of the World, *Heb. 9. 28.*

3. For our comfortable access to this most Holy Service, let us call to mind the first institution of the same, how we have Christ his own precept and his promise, *Mat. 25. 26. Luke 22. 19.* His precept, *Hoc facite*, do this; his promise, *Hoc est corpus meum, hic est sanguis meus, &c.* This is my body which was gi-

ven for you, this is my blood which was shed for you: as if, Here I offer you the benefit of my sufferings, and leave you a pledg at parting of my dearest love, *Novum Testamentum*, a New Testament, a new Leauge or Covenant between God and man, that God will now think on your Sins in justice no more.

4. Saint *Austin* in his 118 Epistle *ad Fanularium*, saith, our Saviour deferred the institution of this most Divine Sacrament to the end of his life, as his last farewell, that the dignity and excellency thereof might make the more deep impression in his Disciples hearts, increase in them greater love and devotion after his departure from them.

5. In the 14, and 16 of *Exodus*, God gave the people of *Israel*, for the time of their abode in the Wilderness, Manna from Heaven; which Manna they gathered until they came to the Land of Promise: In like manner, so long as we remain in the Wilderness of this World, we are gathering this our heavenly Manna; but when come to that promised *Canaan*, then need we gather Manna no more.

6. Christ our Saviour, when the time drew near that he should be betrayed and delivered up unto death, he communeth with his Disciples after this manner, *Luk. 22. 15.* I have earnestly desired to eat the Pasche with you, before I suffer, & accepit panem, &

benedixit, &c. and he took Bread and Blessed it: in like manner he took the Cup. In consecrating the Elements of Bread and Wine, his Prayers went up to Heaven, his Benefits remain with his Church here on Earth. The visible Elements which he took, and gave, declare two things; the one, that he would the morrow following make himself an Oblation for the Redemption of many, upon the Altar of the Cross; the other, that he would become unto the faithful by his meanes a Divine sustenance for their Souls. And thus he provideth for himself an Altar, for his, a Table; in both, God hath the Glory and man the Benefit.

*The first Meditation upon this
Blessed Institution.*

Consider how God created the World for Man, and Man onely to Worship his Creator: A most excellent part of which worship is the Holy Sacrament.

2. Consider how the Lord Jesus fore-seeing the good of his Church; and the affliction of his Apostles to follow after his passion, knowing what they should need, and what we all of us should need, decreed to leave unto them and to us the Holy *Eucharist*, that they and we might receive help and strength by virtue thereof.

3. Consider, how this help and strength
is

is had by a Spiritual repast? that as nourishments and the body nourished become one, so Christ and faithful Recievers do become one with the Son of God himself.

4. Consider *Christ* our Saviour in his Passion as a Testator; his inheritance is in Heaven, his Legacies are his Grace, the Executor is the Holy Ghost, his Testament or Will are promises of life laid down in his Word; the Seals are the two Sacraments confirming these promises unto faithful Believers.

5. Consider how the faithful Communicants do receive that which the words sound, to wit, preservation unto life everlasting, both of their Bodies and Souls.

The Fruit of this Meditation.

THe Fruit of this Meditation is this, that every one dispose himself with all devotion to this Holy institution; that he leave all earthly cogitations beneath, as *Abraham* in the 22 of *Genesis* did his Servants, when he went up to the mount to do Sacrifice unto God.

A Spiritual Soliloquy, or Meditation of the Soul with God upon these Meditations.

OMnipotent and everlasting God, make me, I beseech thee, thy unworthy servant; what said I? thy servant, yea rather

by reason of sin, thine enemy. O Lord make me careful in the performance of this so high a part of thy Holy Worship. I come Lord, as the sick, to the Physician of life, as an offender to the Lord of Mercy, as the blind to the light of the eternal Sun, as the poor and needy to the God of Heaven and Earth, rich in Mercy: therefore, O Lord, cure my infirmities, pardon my offences, lighten my blindness, enrich my poverty, grant that I may with such reverence receive this heavenly Manna, with such contrition and devotion, with such purity and faith, with such a purpose and intent, as is expedient for my salvation; and grant that at last I may behold perpetually thy beloved Son with face revealed whom now I receive in the way by faith only; who liveth and reigneth with thee and the Holy Ghost, one God for ever and ever, Amen.

CHAP. II.

Of the love of Christ shewed unto faithful Believers, in ordaining this most Holy Sacrament of the Lords Supper.

FOR that this Sacrament is a Sacrament of Love; and left unto us from the Love of our beloved Saviour, it is convenient, that to put away the suspicion of ingratitude, it be received and handled with love, chiefly, seeing we can requite in no other thing, the love de-

declared in ordaining this Sacrament, so full of love, than by love: Of which love, God would that we should dispose, and so change it into what we see most pleasing to him; whereupon, Christ our Saviour while he giveth himself to us for meat, giveth us a token of his highest love, with his grace, with so many merits of his preachings, labours, fastings, prayers: So we, when we give to God our love, we do give him all things which we have most precious: Hence it cometh that God doth more esteem, and that more worthily too, of this one love, than of all other things in the world; neither doth he require any other thing of us, when elsewhere he saith, *Prov. 23. 26, My Song give me thy Heart*; that is to say, the love which is thine. When Christ our Saviour humbled himself to be baptized of *John Baptist*, *Mat. 14.* it made *John* more humble himself to Christ: His love should wound our hearts, and make us love him who is love it self; and this love of his is manifest to us by instituting this most Holy Sacrament. When *Nathan* the Prophet would shew King *David*, in the 2 of *Samuel 12. 3.* what love the poor man bare to that Ewe-Lamb, which he nourished in his bosome, He gave him (saith he) of his own Meat, and drank of his own Cup: Christ, to shew his love towards us, hath given us of his own bread, and of his own Cup; nay, he hath given us his own Body

as Bread, his own Blood as Wine, for the nourishment of our Souls.

David wondered at the exceeding love of God, *1 Sam. i. 18.* saying, Who am I, O Lord God, that thou hast brought me unto this! We may with admiration, say, Lord, what is earth and ashes that thou hast exalted the same to this dignity! God appeared to *Moses* in the burning bush, so doth he to the faithful enflamed with love.

God did highly honour *Joshua*, in that he made the Sun to stay until that he had the Victory; but what honour had it been, had he brought the same Sun down from Heaven? This hath he done for us by the Son of righteousness, who exiled himself thirty three Years from the throne of Glory, and became the Son of man, that we might be made the Sons of God.

The Second Meditation.

CONsider, how in this Holy Mystery thou art bound to love the gift with the giver. If when the people would have made Christ a King, *John 6. 15.* he had then sought to requite their favour, it had not been so much; but when they gave him Gall to eat, and Vinegar to drink, then to leave this testimony of Favour and Love, it was Love without example. Had he bestowed this so great a gift on the Saints or Angels, it had not been so wonderful;

most Holy Sacrament.

9

derful; but bestowing it on poor sinners, this was pure love indeed.

2. Consider how great care our Saviour hath shewed towards us, in instituting this Sacrament; seeing nothing could be given more excellent, more dear; when he loved his which were in the World, he loved them unto the end, *John. 13. 11.*

3. Consider what *St. Chrysostome* saith, our Saviour instituted this Divine Sacrament, that we might be made one with him, forasmuch as he is such a meat as doth turn it self into the worthy Receiver. So, hereby, Christ doth draw us unto him with the bonds of love, and doth in this gift allure us to love him.

Heat doth turn the nourishment into the body nourished; the same is done by fervency of love in faithful Receivers.

The Fruit of this Meditation.

THe Fruit of this Meditating is, that every one meditating on the love of Christ, ask the question, and make the answer with the Prophet, *Psal. 16. 11. Quid retribuam, &c.* What shall I give unto the Lord for all the benefits he hath done unto me? I will take the cup of Salvation, &c.

*A Spiritual Soliloquie upon
this Meditation.*

O Sweet Jesus, could it be that such was thy Love toward us, that when thou wast the King of glory, and Creator of all the world, thou wouldest thy self to be meat for thy own creatures? O Love! thy love is too too great; for I thought sufficient that which the Wise man speaketh, *Love is as strong as death*, Cant, 8. 6. But I see much more may be spoken of this thy love; for thy arrows overcoming Heaven, do penetrate where death doth not come nor approach; thou also dost fix this love in the heart of man, and not only pluck it away from all things created, but even from it self.

It was sufficient that thou wast given to us for a Lord and God; in which thing the Prophet hath placed his blessedness; *Psalme 144. 16. Blessed are the people whose God is the Lord*. But love hath drawn thee to that, which the wisdom of man cannot comprehend; and it remaineth most true, that thou when thou wast God of all Majesty, most infinite and immortal, wert made man, didst die and suffer for us.

When I consider that thou in the self same time wherein the streames of thy tribulations did overflow; wherein they only thought constrained a bloody sweat out of thy body,

for

forgetfull of thine own self, and all the torments which were preparing, wast careful of procuring such a meat for us, as might strengthen us in the state of grace, until we see thee in the state of Glory: O amiable Jesu! how truly it is written of thy love in the 8. of the *Canticles*, and *Vers* 7. Many waters could not extinguish this love, nor floods overwhelm it; namely many waters of thy passion, and floods of thy grief could not withhold thee, whereby thou wouldest not provide and impart this singular and precious gift for us. O Sweet Jesus! it had been enough to call us Brethren, when thou wert humbled on the Earth, but wilt thou so call us ascending to Heaven, saying, *I ascend to my Father, and your Father, &c* Nay, to call the poor so, so that thou wouldest, and wilt call them Brethren, whatsoever he did to the the least of these my Brethren.

The Prophet *Elisha*, in the 2 of *Kings*, 1. 8. greatly esteemed the cloak of his Master *Elijah*, left him at his departure; wherewith he divided the waters of *Jordan*, and passed over on dry foot: But here the Lord and God of *Elijah*, hath left unto thee not any garment, but his most Sacred Body, that he may be a companion with thee in this laboursome pilgrimage, in passing over the waters of tribulation, and an holssom food of a spiritual life.

Judge now then how much thou oughtest to.

to re-love him, and with what ardent affection to receive him. In the mean time beseech this benefactor, that it happen not unto thee, as unto the people of the Jews; to whom when our Lord Jesus offer'd himself for their Master and Teacher, they renouncing his Doctrine and Master-ship, kept still the covering of their eyes; and, which was worse, joyned to their blindness the Sin of unthankfulness.

CHAP. III.

Of the great excellency and worthiness of this Sacrament.

MOST high and Sumptuous is the preparation which Wisdom hath ordained, bounty furnished, and Christ himself with his honourable presence beautified. This preparation is not as in times past in the Wilderness, or in the moveable Tabernacle of *Moses*, or the fixed Temple of *Solomon*, but in a great Chamber, a large upper-room, in the most ample Church, dispersed far and wide upon the face of the earth: Here Christ himself is the Giver, and the Gift; the Feeder and the Food. It is said of *Ezekiel*, in the 2 of *Ezech.* 30. that he kept a Pascheover, and such a Pascheover as never was there any the like before: but much more may be said of Christ's Holy Supper. Admire not any longer the sumptuous preparation, or the greatness.

ness of the gift of King *Abasuerus*, in the fourth of *Hester*, after he betrothed unto him *Hester* in Marriage; for those gifts were earthly, and could not give life and spirit: Admire rather the precious gift of Christ, given unto his Church, after he had espoused her unto himself; which gift is heavenly, and of such infinite value, that it cannot be valued.

The Third Meditation.

Consider the great excellency of this Holy and Heavenly Feast, where Christ the true Paschal Lamb is received, the memory of his death and passion recounted, the mind filled with Grace, and a pledge of future glory given unto us.

2. Consider these five differences, which are between this Feast, and the Feast of the world.

1. The Feasts of the world are profane, for in them neither is there Holy meat, neither are they ordained for the health of the Soul; but this Feast is a Sanctified Feast, and ordained principally for the health of the Soul.

2. In the feast of the world there is variety, and by how much the more the variety is the greater, by so much the more is the Feast commended; in this spiritual Banquet it is not so, wherein Christs being infinite, containeth in him all perfection, and can alone satisfy the Soul.

3. In

3. In the Feasts of the World there is little speech had of death, suffering affliction and tribulation, rather, discourse is had of pleasures; but in this Feast of Christ, the memorial of his Death and Passion, his sufferings of love for our Salvation is remembred.

4. In this banquet the mind is filled with the grace of Christ, which bringeth Salvation and the increase of heavenly Gifts; but in the banquets of the World, the body is replenished with meats, that often bring diseases to the body, and spiritual destruction to the Soul.

5. In the Feasts of the World, for the great excess used in them they open a way to hell; but in this Holy Feast, Christ setteth open unto us the ready way unto Heaven.

*Farther considerations of this
Heavenly banquet.*

CONSIDER how well pleasing it is unto the Lord *Jesus*, that we do all these things in this Feast which guests invited of the Prince, to some solemn preparation, are wont to do.

1. They expect with great desire, the hour of this Feast, and give their diligent attendance, that they may come in decent and seemly manner, well adorned.

2. They knowing that nothing is more acceptable unto the Prince who inviteth them,

them, than to feed heartily on the meats prepared, they come with empty stomachs, and a desire to be satisfied.

3. They diligently beware, that they neither do, nor speak any thing which may be offensive to the Person which hath called them.

4. They do not by and by depart, but stay a while, and enterchange familiar conference with the Prince; at one time praising his liberality, at another the magnificence of the Feast.

5. At their departure they yield reverence and give humble thanks for the favour vouchsafed them, acknowledging their bounden duty unto so Noble a Prince; they offer themselves to be ready at his pleasure, to perform any service he shall command them.

These properties of good and thankful guests should much rather be performed in this heavenly Feast, whereunto we are called by the Son of God himself; and therefore we should expect, receive with joy, and yield thanks; promising to serve him in Holiness and Righteousness, all the days of our life.

The Fruit of these considerations.

THe Fruit of these considerations may be drawn from a meditation of the greatness and magnificency of this so Holy a mystery; which greatness may stir us up to be

be thankful to so liberal a Lord, who calleth us to so great honour, and bestoweth so many benefits, yet requireth so few of us again.

A Spiritual Soliloquy.

IT is no marvel (O Lord) if the bountiffulness of thy Holy Feast do make us astonished: For *Esaias* in the twenty fifth chapter of his Prophecy, foreseeing it many ages before, as a Picture shadowed over, stood amazed thereat, and saith, to the praise and glory thereof, The Lord of Host shall make to all people, on this Hill, a Feast of fat things, *Esay 25. 6. Great shall this feast be;* O Holy Prophet, for that, not every one, but the Lord of Host shall ordain it; and that not to certain men alone, but to all the people of the world; neither in every place, but on a Hill. Lastly it shall be a Feast of fatlings; yea of the most heavenly food that ever was.

Beglad, O Holy Church, for that thou art that Holy Hill, chosen of God for that heavenly Banquet: In thee doth stand the Table prepared, thy dear Children are like the Olive-branches in the compass thereof.

Arise, O my Soul; and depart from thy self forthwith out of this dark valley; for the Lord doth invite thee to his Feast, not with thundering and lightning, as he did the Children of *Israel*, in the 19. of *Exodus*; but he in-

inviteth thee with loving words, *Come unto the Marriage, Matth. 11.4.* That Law doth no longer stand in force, He that toucheth the Hill shall die the death, *Exodus 19. 22.* But rather, he that cometh to this Hill, and Eateth of this Sacrament, shall live for ever.

But mark (my Soul) that all cannot ascend to this Hill, but only, as the Kingly prophet speaketh, *Psalms 15. 1.* The harmless and pure in heart; and not after every sort, but with a Wedding garment *Matth. 22.6.* where-with we ought to be decked at Christ's Feast, otherwise we shall hear these terrible words, *Cast him bound hand and foot into utter darkness.*

Woe be to me (O Lord) who, like the Prodigal Son, *Luke 15. 23.* by luxurious living have bewrayed and torn the Garment of innocency, received in Holy Baptism! woe wretched creature that I am: if thou help me not (Lord) I dare not appear at thy Holy Feast: what shall I do, if for my sins I shall be refused of thee; what shall I do, when with shame I am forbidden to come without a Wedding Garment; happily I may sew me a garment of leaves, as *Adam* did after he left the garment of innocency given him of God: but alas, that will as little profit me as it profited *Adam*, when he durst not come into Gods sight with that garment, but hid himself; but if I hide my self, shall not I be deprived of thy Heavenly and healthsome Feast?

I turn me therefore to thee, (O Father of mercy) and I confesse that I have offended thee after that manner, that *I am no more worthy to be called thy Son*; but trusting in thy infinite goodness, I beseech thee, that thou wilt not respect the greatness of my offences, but the greatness of thy goodness: *I am not worthy to be called thy Son*, make me (O Lord) as thy meanest Servant: Grant only the lowest Room at thy Table, and it sufficeth.

CHAP. IV.

Of the wonderful things of this Sacrament.

Wonderful is God in all his Works, but in none more, than in the institution of his last Supper.

Amongst other names of excellency which the Prophet *Esay* attributeth to the second Person in the Holy, Blessed, and Glorious Trinity, this is one; *His name is wonderful*, *Esay* 9. 11. How truly this is verified in this his Holy institution may be left to the contemplation of Faith; which is then most strong when humane reason stands mute.

When as Almighty God rained down Manna amongst the people of *Israel*, *Exod.* 16. 15. the people being amazed at the sight thereof, said, *Manhu*, that is, *What is this?* and the thing seemed so wonderful, that they be-

beholding it truly admirable, passed over to the first word, *Man*: Lord, what is this? what is this, that the Son of God should undertake the nature of Man, and, after a spiritual and heavenly manner, be given for meat to a new people, to whom all things are manifest in truth?

What is this? that he which dwelleth in Heaven, sitteth amongst the quire of Angels, would come into the world, and after a wonderful and admirable manner, dwell with the Sons of Men?

What is this? that the Lord of Majesty, who is of the same substance with the Father and the Holy Ghost, will be made one with man, and take up his mansion with him?

What meat is this? that doth cleanse our Leprosie, comfort the Conscience, and cure our Souls?

What is this? what piety is this? What bowels of mercy are these? surely the gift is worthy of the giver. *Solomon* brake out into a certain kind of admiration, speaking of the Ark of the Covenant, in the first of *Kings*, 8.27. *Ergone putandum est, quid verè Deus habitat super terram? Si eum cæli, & cæli cælorum capere non possunt, quanto minus domus hæc?* And it is true indeed, that God will abide on Earth, whom the Heavens, nor the Heavens of Heavens cannot contain, much less this house? O the depth of the Wisdom of the most Highest! thy judgments are past finding
ing

ding out. But should we presume to lift up our eyes against those glistering beams, where by the sharpest Eagle may be dazelled; Surely, for then there would be no end of admiration, superfluous were it to wade far; we best know Gods mysteries, when with a thankfulness we admire them, and say, blessed be God in all his works.

St. *Chrysostom* in his 61 Homily to the Priests of *Antioch*, calleth this Sacrament the miracle of the mysteries of the Christian Law wherein our Saviour imparteth his Body and Blood, thereby to declare the desire where with he burneth, of uniting himself unto us which is proper to them that love ardently. Here *Samson's* Riddle is solved; *De comedente exivit cibus, de forti egressa est dulcedo*: Out of the Eater came Meat, out of the Strong came Sweetness; what is stronger than the Lyon; what sweeter than Honey. Christ is the Lion of the Tribe of *Juda*; Honey the spiritual sweetness of the Holy *Eucharist*.

The Fourth Meditation.

Of the wonderful things in this Sacrament.

Let us behold with the eyes of our faith, one of the greatest and most comfortable works of God under Heaven; and for this inestimable benefit Laud and praise his Holy Name.

2 Let

2. Let us with thankful hearts wonder at the Love of God, who after he received us into his Family, there placed us not as Servants, but as Sons; and that he might shew the part of a careful Father, doth provide a mean to nourish us, and that after such a Divine manner of nourishing.

3. Consider the Divine wisdom of the Son of God, who, respecting our weakness, hath conveyed unto us his Body and Blood, after a Divine and Spiritual manner, under the forms of Bread and Wine.

4. Consider how by this Holy Communion occasion is given to exercise our faith in prayer, that our receiving may be unto life everlasting.

5. Consider the high and worthy effect of this heavenly Food, which is not so much changed into the substance of the Eater, as it doth rather change the Eater into the substance of it; the Meat being Divine, doth make us also Divine. O the omnipotent Wisdom and Power of the love of God!

The Fruit.

THe Fruit of this Meditation is to lift up our selves above our selves, and bless God for this wonderful benefit, without curious searching, and needless questioning about the manner how, but to give God thanks, and be ashamed rather at our selves,

selves, that neither the wonderfulness of his power, nor the greatness of his benefits can make us no more to love him than we do.

The Spiritual Soliloquie.

O My Soul ! thou art happy, which hast prepared for thee so wonderful and so high a repast, as there can be found none neither in Heaven or Earth higher : For in it is contained that which the Apostle, in the first and third to the *Hebrews*, called the brightness of the glory of God, but hidden, that he might heap on the more benefits. Thou knowest *Moses* descending from the mount *Sinai*, on which he had talked with God ; the Children of *Israel* could not talk with him for the brightness of his Face : Wherefore (as the Scripture saith) *He put a covering before his Face*, *Exod. 34. 16. that all might speak with him.* In like sort our heavenly *Moses* hath done, who not content with thy deliverance from the hard servitude of *Egypt* and spiritual *Pharaoh* ; but that thou shouldest not be terrified with the great brightness of his glory, after an affable manner doth come unto thee, and commune with thee.

Jacob said *Surely God is in this place, and I was not aware of it* *Gen, 28. 16.*

O wonderful Love, how far hast thou gone with my Lord ! Just cause hast thou (O my Soul) to rejoyce, and in rejoycing

to admire the goodness of thy blessed Saviour : Cease to measure the greatness of this work by the weakness of thine own understanding ; say rather with the Prophet , *Psal.* III. *Memoriam fecit mirabilium suorum ?* the merciful Lord hath made a memorial of his wonders , he hath given meat to them that fear him.

When the Son of God clothed himself with our flesh , it was a work very admirable , for therein he assumed humane nature , mortal and passible : But when the faithful receive the Holy *Eucharist* , man doth participate of a Divine nature , immortal and heavenly. Hence it was said of God , by the Psalmist , *Psal.* 86. 9. *Tu es magnus , faciens mirabilia ?* Lord thou art great , doing wonderful things. When *Abraham* weaned *Isaac* , *Gen.* 21. 8. he made a Feast : Christ , to wean his Disciples from the Love of this World , made them this heavenly Feast.

CHAP. V.

The manifold effects and fruits of this Holy Sacrament in General.

WE may remember , that which indeed we cannot forget ; that as man consisteth of Soul and Body , so doth he also lead a two-fold life ; the one Corporal , ready to fall into a thousand dangers and casualties ; the other Spiritual , subject
to

to as many or more : The life of the body consisteth of the union of the Soul with the Body ; The life of the Soul consisteth of another union , which is to be united to Christ. Both these , as they have their defect , so have they also their remedies and sustentations ; For the life natural , God hath ordained natural sustenance ; for the life supernatural , supernatural nourishment.

But that which at all times is most to be lamented , is , that whereas the spiritual life is far more excellent than the temporal , the temporal notwithstanding is more regarded and preferred. For what thing doth not a sick Body do to recover his health ; he neglecteth all charges and griefs , he esteemeth nothing of the bitterness of Medicines , he contemneth the sharpness of Pains , the most experienced Physicians ; the best preservatives are then sought for , and all for bodily health , which endureth but for a little time. And are we so careful for the health of our Souls ? Would to God we were , then would we repair with more devotion than commonly we do unto this most Holy Sacrament , where our spiritual life is preserved and strengthened.

Three things there are , saith on , very necessary for the life of Man : the Mother which brings him forth ; the Meat which sustaineth him ; and the Physician which cures him when he is Sick.

The

The same three are necessary for the life Spiritual. The Mother, is Baptism: The meat which sustaineth, is the Holy *Eucharist*; the Physician to cure, is Repentance.

Now then, as the body without meat, cannot endure labour and live; no more can the Soul without this spiritual repast, sustain the labours of this pilgrimage, the assaults of her enemies, and live. The air being corrupted when we go forth of doors, we fortifie our selves with some preservatives: This world is corrupted, our preservative against temptations is this Holy *Eucharist*.

Men entring a way possessed with the Enemy, arm themselves with weapons, get them good company: Seeing we have in all the way of our life many enemies visible and invisible, shall we not arm our selves, and take unto us Christ our Captain? *Put ye on* (saith Saint Paul,) *the Lord Jesus*, Rom. 13. 4.

CHAP. VI.

Of the most principal effects of this Sacrament in particular.

THe first and principal effect of the most Holy Sacrament of the Lords Supper is (as we may so speak) that it Delieth first, that is, it maketh man Divine, or like unto God himself, here in the state of grace, and
C here-

hereafter in the state of Glory; and for this cause it is institut d in the form of nourishments: For as nourishments and the body nourished become one; so do Christ and the faithful receivers. Other meats receive life of the body, this giveth life to the Soul.

2. The second effect is, that with Christ are given unto us all his merits and rewards which he hath purchased: here the Hive is given us with the Honey.

3. The third effect of this Sacrament, is that hereby a continual and constant remembrance of Christ Jesus our only Saviour is continued: whereby we shew his death until he come again, therefore he saith, *Mat. 26. 26.*

4. The Fourth effect is, to stir us up to the love of God, and our neighbour: Of God, who first loved us: Of our neighbour, for his sake who hath given us this commandment, *That he who loveth God, should love his neighbour also*, John 4. 11.

5. The fifth effect is, that it doth sanctifie and see also sanctified, not only our souls, but even our bodies also by the power of Christ's body; we know that the forbidden fruit received by our first Parents infected our souls, and defiled our bodies; it wa meet therefore, that this heavenly food should cause sanctification, not only in our souls, but also in our bodies. So Christ will never send them away empty, that they faint by the way.

way, that follow him, as the people did into the Defart, *Mat. 5. 32.*

What should we enter into that sea of the manifold effects of this Sacrament? If I am Sick, may the devout Soul say, here I may Cure me: If I am whole, here I shall keep me if living, here I shall comfort me: If dead in sin, here I shall raise me: If I desire for to burn with the love of God, here I may enflame me: If I am cold in devotion, here I may warm me: If I am blind, here I may enlighten me: If spotted, here I may cleanse me. I will not fly as *Adam* sometimes did, from the presence of God, because here I can cover me; nor run away for fear of the enemy, for here I shall find grace to strengthen me.

S. Cyril, in his fourth Book upon *Iohn*, saith: Here, not only death is put to flight; but all spiritual diseases that cause death are expelled, the cruel and inordinate love of our members is repressed, and the perturbations of the mind quieted.

Thomas Aquinas, called this Sacrament a precious banquet: Admirable, wholesome, and full of all sweetness: And to provoke us the more to love it, he addeth, Here Sins are cleansed, Virtues increased, the Mind made fertile with all spiritual graces; and that when Christ saw his Disciples to wax sad for his departure, he left unto them this Sacrament for a singular comfort.

Amongst these effects this may not be omitted, that this Holy Sacrament is a Pledge of the Resurrection, as it is mentioned in the hundredth Canon of the first Council of *Nice*; for this *Eucharistical* food (saith *Justin Martyr*, Apol. 2.) is not received by concoction and a terration, but doth chang the mortality of our bodies into his own nature, that is, into immortality, life and glory. Wherefore, amongst other effects, this doth admonish us of the immortality of our bodies; for as Christ body did not remain in death, so also shall not ours: For, it cannot be that our bodies should always remain in their Sepulchers, seeing that they are nourished by Christ's body, *Iren. lib, 4. ad Val.*

The Fruit of this Sacrament.

THe Fruits hereof may be reduc'd to these twelve: The first, of all the properties is, that it serveth to quicken: Secondly, to set at liberty: Thirdly, to enflame: Fourthly, to give patience in trouble: Fifthly, to nourish: Sixthly, to restore: Seventhly, to unite: Eighthly, to communicate: Ninthly, to make whole: Tenthly, to preserve: Eleventhly, to strengthen: Twelfthly, to conduct through: And therefore this Sacrament is called *Viaticum*, the provision for the way until we come to him who hath said, *I am the way*. *Elias* passed his journey, in the strength of the meat given him.

him until we come to the Mount of Heaven.

It is written of *Obed-Edom*, in *2 Sam. 3.* That he and his did prosper, because he received the Ark of God into his House; how much more shall this be accomplished in those, who receive Christ Jesus truly into their Souls?

The Fifth Meditation.

CONsider, that as the Soul newly created of God, so soon as it cometh into the body, which descended of *Adam* it forthwith contaminated and was made partaker of the whole evil and misery, wherein he inrapped mankind by his Transgression: So likewise, as soon as the soul receiveth Christ, it is forthwith made partaker of his Merits and righteousness. And this is one cause, why this Sacrament is called a Communion, where, after a spiritual manner, *Datur nobis, quod datur pro nobis*, That is given to us, which is given for us.

2. Consider, that as he bringeth unto thee the fruit of his life and death, his resurrection and ascension: So also he desireth to communicate thee unto his members.

3. Consider: that the understanding is so lightned by this Holy Sacrament, that it easily cometh unto the knowledg of God: whence these two Disciples going to *Emmaus*, straight upon the breaking of Bread, as the

Scripture saith, their eyes were opened, and they knew the Lord.

4. Consider, that it was not the Hem of the Garment; for what virtue could there be in so mean a subject to procure health? But it was the Hem of Christ's Garment. So it is not Bread and Wine, but this Bread, this Wine that sanctifieth our souls.

5. Consider, how it reneweth Gods grace, that like as bodily food doth renew that which natural heat hath consumed; so this heavenly nourishment restoreth that which the Soul, through the heat of evil desires, has lost.

6. Consider, it joyneth us to Christ our Head, and also unto our neighbours, who are Christ's members; provoking us to love them with true charity: And therefore this Sacrament is called of the Fathers, the Sacrament of *Union* and *Love*; For Christ by giving his the same food, uniteth them unto himself.

Saint *Augustine* writeth, that this Sacrament is instituted under the form of Bread and Wine. For that as Bread is made one of many Grains, and the Wine one of many Grapes: So the Faithful being many, they are by faith in Christ, and unity among themselves made one, as he into whom they are ingrafted in one.

7. Consider the great peace and tranquillity of the mind which cometh by this Sacrament;

ment; that as the Ship was tossed and troubled before, but when Christ once came into it, all was calm: So in this World we are often troubled; but when Christ cometh all is quiet.

We may call to mind what our Saviour would have his Disciples say, *into what house soever they enter into, Peace be unto this House, Luke 10. 5.* How much more may it be said of that heart where this Holy Myſtery is truly and worthily received, *Peace be unto this heart?* It is called a Supper, and after Supper we are wont to take rest.

The Fruit of this Meditation,

IS to desire with our whole heart to have part in these effects; to hunger and thirst after righteousness; to remember that of the Woman of *Samaria*, *John 4. 25.* who, when she heard Christ speak of the waters of life, said, *Give me, Lord, of this Water:* So, O Lord, give us of this food, which may work in our souls these so many and so worthy effects.

The Soliloquy.

DOst thou desire to know (O my Soul) with what good things Christ in this Holy Myſtery hasteth unto thee? How he cometh laden and enriched with so many merits and rewards? whatsoever he brought into the

would all those he exhibiteth in this most Divine Sacrament. He that ministreth such food to him that fighteth, what doth he keep in store for him that overcometh? Surely, in that immortal life, in that Land of promise, he will fill thy desires with all happiness, which in this wilderness giveth thee such heavenly Manna. And what doth he so much covet of thee (my Soul) by this most noble food, as that he may plentifully reward thee with unspeakable graces? Mark what he bringeth, more I assure thee than thou canst wish or desire: *Behold (saith he, Apoc. 3. 21.) I stand at the door and knock: If any hear my voice, and shall open to me the gate, I will enter in unto him, and sup with him.*

What wilt thou do (O my soul) in so great abundance of all good things? Do what thou art able, and do it quickly: Be thou enlarged to receive such mysteries; make clean the place of thy heart; prepare the upper room of thy best, and best disposed devotion; exclude a mind beating upon vain and idle cogitations; exclude entrance to evil desires; yield acceptable passage to the Bridegroom Christ Jesus. Gird up thy loyns with the girdle of truth, light the lamp of Faith, go forth to meet him, and receive him joyfully.

CHAP. VII.

A Dialogue between Man, and his Soul.

Man. **I**T is true (my Soul) that this heavenly food doth bring with it many great and excellent effects to the living ; but tell me, what doth it profit one dead ?

Soul. Nothing.

Man. Then will not this Sacrament do thee any good, if thou be dead ?

Soul. But how can I dye, being immortal ?

Man. It is true, thou canst not be extinguished with bodily death, like beasts without reason, but thou mayst dye well enough with spiritual death, which is by a separation of Gods Grace from thee : For as the death of the body consisteth in the separation of the Soul from the Body ; so thy death by thy separation from Christ.

Soul. Doth the grace of God give life unto the Soul ?

Man. Yea, even as the soul giveth life unto the body.

Soul. But who can deprive the Soul of grace which is the life thereof ?

Man. Sin, as the Prophet *Ezekiel* saith, 18. 6. *That Soul that sinneth shall dye*, that is, shall be deprived of grace ; and, which is more, of future glory.

Soul. From whence hath sin that power?

Man. From Gods just Decree, and the very nature of sin, which is an offence done to God, a stain that soyleth man, and that which obligeth man to a punishment.

Soul. Well, seeing sin is so dangerous, I will not continue in the actions thereof any more,

Man. Surely, then shalt thou be happy in the end; and we shall be blessed partakers together of Christ's inestimable benefits, both in this world, and in the world to come.

CHAP. VIII.

Of the principal causes which may move us to come to this Holy Sacrament.

A Consideration of the obedience we all owe unto the Author of this Sacred institution, who in the ordaining thereof, had no other end but the glory of God, his Father, and man's true and perfect good. *Si rem grandem dixisses*, 2 Kings 5. had he bad us do some great things, should we not have done them?

A Consideration had on our behalf, of our weakness who stand in need of so many assistant helps as we do, cannot but move us to use with all reverence, and desire with all our hearts affection, this Holy mean of recieving grace, left unto us by the giver of grace. For we do not celebrate a remembrance only of some-

something past; but we are partakers only of grace present; which grace though not from, *ex opere operato*, by that work done, yet by the Sacrament (as water from the Fountain by the Conduit pipes) is conveyed and derived unto us. That we offer unto God the sacrifice of Laud and Praise, give testimony unto men, we are members of that mystical body whereof Christ is the head, shew evidently unto the World how desirous we are to continue in that Holy union with God and Man; the only celebration of this most Holy Sacrament doth well declare and shew, and the sundry and manifold effects thereof, do give sufficient testimony in the behalf of all faithful Recievers.

The Sixth Meditation.

Consider, that the union of the body and the Soul is near, but the union of Christ and the Faithful neerer; that separable, this inseparable.

2. Consider, that this most Divine Sacrament is ordained by Christ our Saviour, as a most gracious mean to derive his grace unto us, to preserve us from evil, and also spiritually to sustain and nourish our souls unto life everlasting.

3. Consider, he hath left unto us this mystery, that by the benefits thereof we might be transformed unto him, by living according

to

to his will, which is no other thing than God to live in us.

4. Consider, how much it concerneth us to return careful Duty unto Christ, to exercise religious actions of Christian Piety, to offer God the sacrifice of Thanksgiving, for the inestimable benefit of our Redemption, to observe and keep with all reverence this high and Holy ordinance left unto us by his Son and our only Saviour and Redeemer: So be it.

The Fruit.

THe Fruit of this Meditation is, to apply our diligence in the performing of this excellent part of Gods Service, and to remember that which was said to *Moses*, *Do according to the example which I shewed thee in the Mount*, *Exod. 25. 6.*

The Soliloquy.

THou art too loving (O my Saviour) it had been sufficient to procure some remedy for us of thy creatures, and we had taken it in great favour; but it was not sufficient for thy burning love, but thou wouldest be thy self a remedy for our Souls, that the saying of the wise man, *Eccles. 6. 4.* might be accomplished in thee: A faithful Friend is the medicine of life and immortality. What friend
more

more faithful, than my blessed Saviour? What medicine of more efficacy, than this Divine Sacrament; But that thou wouldest that the effect thereof should in part depend of us, that was an argument of love indeed.

If bodily medicines should work according to the intent and desire of the sick, it would be very acceptable, and all sick folks would think themselves bound to the Authors thereof: how much more are we beholding to thee, who with so great love hast provided for us a medicine of such efficacy, and so wholesome, that doth work more of it self than we can desire!

How much, O Lord, do the Laws of humane Philosophy differ from the Laws of thy love! What Philosopher of the World hath ever written or thought, that a King of all Majesty, the infinite sea of all perfectness, would leave himself for food unto his own creature? What wisdom of this World had ever been able to receive, that God, the King of all glory, to the intent he might couple and unite man unto himself, would be willing to become his meat? O my, soul stand amazed at the love of thy Saviour; make an end of tears, bewail not any longer thine own vileness and weakness, for three loving Sisters and Advocates have pleaded thy cause, and found favour. Mercy hath presented thy infirmity and found grace; Wisdom hath invented thee means to obtain help;

help; Love hath constrained Christ to put it in execution. This is the mean, that Jesus, by the mean of his most powerful Sacrament, would unite thee unto himself, that thou mightest be made one with him, and to this end thou dost receive him.

We give thee thanks, O heavenly *Adam*, which hath restored that which the earthly *Adam* hath destroyed; he by his meat, caused us to depart from God; and thou by thy meat, to be united to God: I pray thee, my loving Jesus, that this union may be firm and sound, that neither life nor death may separate us from thee. Cause us, O Lord, that we may be wholly joyned to thee, that we may glory with the Apostle, and say, *Gal. 2. 20. We live, but now not we, but Christ liveth in us.* Amen.

CHAP. IX.

Of frequenting or recievving often the Holy Communion.

IT hath been shewed, that the Holy Eucharist is the sustenance of the Soul, as Bread and Wine are of the body; but the soul being of far more excellency than the body, it were then most unseemly, that the body which is transitory, should be often and carefully fed; and the soul, which is according to the Image of God, should be neglected and

and little respected. Meat, unless it be taken in due season, doth not profit the receiver; Treasure, that is not imployed, doth turn us to no benefit. The use thereof, and frequent use of this heavenly repast is behoveful; we have no more special means to relieve our infirmities, to procure more light, and strength, to know and overcome all temptations, to pass over this life with more peace and spiritual comfort, to be at our death more assisted with heavenly consolation, than by often participating of the Holy Eucharist.

There are (saith one) three things amongst the rest, which do always hold men bound to God: The first is, the multitude of his benefits, for which we ought to give thanks. The second is, the multitude of our sins, for which we ought to ask mercy. The third is, the multitude of miseries and infirmities, for which we are bound to seek a remedy. Now, for the acknowledgment of our duty, the blotting out our offences, the relief of our miseries, there is at once no more strong and forcible a mean, than the frequent use of this most Holy Sacrament, wherein we offer praise upon the Altar of our hearts, beg remission of our sins in his merits who dyed for us, receive strength against all distresses of this troublesome World. Wherefore for man which oweth so great and many things for benefits recieved, which so often laboureth

under the burthen of his sins, whom so many necessities do inviron, what better course than often to approach unto this Divine mystery? which is, saith *S- Bernard*, Physick to the Sick; the Way to the Travel-
ler; Strength to the Weak; Joy to the Whole; a Refuge to the Poor; Council to the Rich; Help to them that are in Danger; nay, Heavenly Comfort to the departing Soul in the last agony.

It is the manner of Merchants, to frequent those places where greater hope of gain groweth: The poor are wont to flock thither, where larger Alms are given: And should not the Christian repair where great and gainful gifts are distributed; when he findeth himself in misery, poor and distressed?

The love of God may move and invite some; the beholding of their own miseries should urge others; some the conscience of sin should in luce; others, a desire of obtaining grace; but the honour we all owe unto God, should sollicite all, seeing we have not a more high and excellent means of performing the same.

One friend doth willingly come unto another; it is a sign of small love to Christ when we come so seldom to his Holy Passover: As on the contrary, his love is augmented more and more in us, by often communicating. A great and loving remembrance
of

of his blessed passion we celebrate in the frequent participation of this Holy mystery; *So often* (saith the Apostle, 1 Cor. 11. 36. and therefore often) *you shew the Lords death until he come.*

Last of all, we see in Winter, when the Sun is farthest off, barrenness followeth; in the coldness of our devotion, when this mystery is neglected, what ensueth but cold love to God and man, yea and unaptness to all Piety.

The Seventh Meditation.

Consider, that in the Primitive Church, which was governed of the Apostles themselves, the Christians often communicated; which did shew, that great devotion and frequentness of spirit did possess the minds of men; and evident it is, that by how much the more that Godly custom did wax more cold, by so much the ferventness and holiness of Christian people did wax less and less.

2. Consider, that by often communicating, Piety and perfection of life is augmented, the Christian man is made more religious, the body made chaste, and obedient to the soul, the soul to God.

3. Consider, that to receive Christ in the Sacrament with due preparation, is no other thing than to worship him with great reverence.

rence: He therefore which by this Divine communicating, doth often receive him, worships him with Divine honour; but he which honoureth Christ on earth, shall be likewise honoured of his heavenly Father in heaven, *Luke 9. 26.*

4. Consider, seeing this Divine Sacrament is the meat of the Soul, wherewith it is strengthened and maintained in a spiritual life; it doth manifestly follow, by how much the more often the soul is nourished with this meat by so much the perfecter it is made a life spiritual.

5. Consider, saith St. Bernard, *Ser. de Cans Dominica*, if any do not so often feel so great motions of anger, envy, carnality, let him think that by often communicating, God makes sound the corruptions of our nature.

The Fruit.

THe Fruit of this Meditation is, to make a firm purpose of applying our selves to this frequent and often communicating, to beseech the Lord that the soul may never loath this heavenly Food, but with an inward affection desire it; from which affection, springeth perseverance, and a readiness to sanctimony and holyness of life, with a longing to walk before the Lord in uprightness, and that Holy hunger and thirst after righteousness, which makes the Godly blessed, *Matt. 5. 6.*

The

The Soliloquy.

WHat grace is this (O sweet Jesu) which thou dost affect me with? for thou not only vouchsafest to open unto me the precious Mine of Gold, lying in the field of the Holy Church, that is, the hidden treasure; for which the man that found it, sold all that he had to buy that Field; but also dost often invite me to dig for so precious a treasure, that thou mayest enrich my soul. But that which draweth me into admiration is, that to the purchasing of this Field, and digging this treasure as often as I will, thou hast added so great a commodity, that I need not sell any of my goods, much less all that I have.

Lord, If to obtain this treasure thou hadst ordained hard Fasts, long Pilgrimages, shedding of Blood, and other sharp Penances; all these labours and afflictions ought worthily to have been suffered to tast even but once thy Sacred Body: But, O love unheard of, that hadst rather make the entrance easie and delectable, that I might often return to this Mine! O *Adam*, how much better is the condition of thy posterity, than was thine, which is now brought to pass by the means of our loving and liberal Jesus? Thou wert driven out of Paradise; and that thou shouldst not return thither to eat of the Tree of
Life

Life and live, one of the Cherubims armed with a fiery Sword, was set of the righteous God to keep it. We thy Children, living in the Paradise of the Holy Church, are not onely driven away by an Angel, with a fiery Sword, but are invited of the Lord of Angels, by the fire of his Love, to taste often the fruits of the Tree of Life; yea to receive him who hath given all strength to the Tree of Life; that giveth us a blessed and everlasting Life, for so he inviting us hath promised; *He which eateth of this bread shall live for ever* John 6. 58.

O my soul, be some what stirred up, and magnifie thy God, for he which is mighty hath done great things for thee: Dost thou not see him that he is made thy treasure to make thee rich; Returne often to dig it, it is a precious treasure, and therefore it will satisfie thy desires; it is infinite, and therefore will never decay, nor be made empty.

CHAP. X.

Of the impediments that detain men from the blessed Sacrament.

IN the second of *Exodus* and the sixth, *Pharoah*, to with-hold the people of God from doing Sacrifice, caused his Task-masters to set them about drudgery.

It is the wiliness of the old Serpent to draw

draw us from performing this Holy service unto God, to make the world and the flesh distract our thoughts and desires, so to keep us from this spiritual part of Gods worship, either by a remiss and careless neglect, or at least by a timorous conceit of our unworthiness to approach unto the Table of our Lord.

This careless and remiss neglect ariseth of our many incumbrances and businesses in the World. We can find time to follow profits and pleasures; but for to enter into this so serious business of our soul, we are not at leasure. We say, as *Felix* said to Saint *Paul*, *Act. 24. 25. We will hear of this another time.*

Esau, to satisfie his appetite, left his patrimony; the *Gergesens*, respecting their Swine, neglected Christs heavenly presence. What great indignity was offered unto the rich man, *Luke 14. 16.* who prepared a great Supper, sent his servants to call them that were bidden for to come in, when the unthankful guests returnd answer, They were otherwise employed? indeed they cared not for coming at all.

If fear keep any way, because it may seem presumption to approach unto so Holy a place, the Altar of the Lord, let it be remembered, Christ called all that be weary and heavy laden, promising to refresh them, *Mat. 11. 28.* Penitent sinner, these words they are
Christs

Christ his words, because he spake them; and they are thy words, for they are spoken unto thee.

If sloth and negligence draw us back, let a carefulness of our estate to come, stir us forward in the work of our redemption. Did Christ our Saviour lightly perform the same? No verily, and shall we lightly regard this his service? *Multa dixit*, he said many things; *Multa fecit*, he did many things? *Multa pertulit*, he suffered many things; and should we either say, or do, or suffer little or nothing at all in his service? God forbid.

If any man find himself cold and slow, without desire and devotion towards his heavenly meat, he ought not therefore to abstain from it, for he shall here find sensible devotion, when all the powers of the Soul, and dispersed appetites are gathered together; when our will and strength is forcibly carried to God, and we marvelously moved to honour the passion of our blessed Saviour.

The impediments therefore considered, we may endeavour then to avoid them, that so we may come and offer our Souls and Bodies a sacrifice to God, that neither by the subtleness of Satan, the affairs of this world, the pleasures of the flesh, we be drawn away from so high and heavenly a repast prepared for us, as is this great mystery of mans salvation.

The Eighth Meditation.

Consider, that the Devil cannot endure the use of this profitable Sacrament: For he knoweth how much it is of Force to attain blessedness, from whence he for his pride fell. And he hateth the Sacrament, for in it is represented our Saviour's Passion, by force whereof, he is thrust from the tyranny which he would exercise upon man.

2. Consider, for what causes the Devil doth labour by divers Means and Arts to withdraw men from often communicating, whence we may gather how profitable this Holy Sacrament is to the Soul, when it is manifest, it so much displeased Satan, the Capital enemy of our Souls.

3. Consider, that our nature is of it self prone to evil, and how the allurements of the flesh, the affairs of the world, are ready to carry us away from Gods service; and therefore by so much the more we should the rather shake off all impediments, and receive this Holy Eucharist, whereby we are strengthened to resist temptations, united unto Christ, and armed with his grace, which shall protect and save us.

4. Consider, that whereas the Holy Sacrament is numbred among the greatest benefits given to us of God in this life, that we do in nothing more, avoid the tokens of ungratefulness,

ness, then by often communicating the same benefits, *Do this in remembrance of me*, as if it were a benefit to him, when we benefit our selves.

5. Consider how the intermission of this Holy institution doth make men (in time) less religious. This neglect how it proceedeth, for the most part, of want of love: For it cannot be that one should love Christ, and yet neglect this Holy ordinance.

The Fruit

THe Fruit of this Meditation is, first, to beg of the Lord an inward affection and devotion to the Holy Sacrament; next strength against the temptations and allurements which seek to withdraw us from the same.

The Soliloquie.

BEhold now (O good Jesus) by how many means my infernal Enemy endeavoureth to draw me away from thy heavenly Table: At one time he assaileth me in the faith of this most Holy and hidden Sacrament; another time he tortureth me with all scruples; very often he striveth to pull me back, for many humane respects; and, that he may effect his purpose, he laboureth that the world may withdraw me by the affairs thereof,

of, and that the flesh should complain, her repentance and turning unto God is grievous unto her. O my soul! if there were not an inestimable benefit received by this Holy Sacrament, the Devil would not be troublesome unto us; yea, he would rejoyce in the time mispent herein: But the enemy of man is not ignorant of the great good that hereby cometh to man.

Now behold, O Lord, the assaults of this adversary of our souls; I desire no other thing of thee, than that thy servant *Job* desired and obtained. Place me by thee, and let the hand of whomsoever fighteth against me, do me no harm: Stand on my part, O Lord, and I shall be safe.

None shall stay me from frequenting this Heavenly Sacrament; I pray thee therefore, my merciful Jesus, that like as thou hast inspired me of thy merciful goodness, that I might beg the tast of this precious meat; so thou mayst bestow on me grace to frequent the same with joyful perseverance. Cause, O Lord, that the memory and desire of this Holy Sacrament fall not from me: Otherwise I know that my heart will wax faint, and I shall be constrained to say with the Prophet, *My heart is withered within me, that I forget to eat my bread.* Let not the distrust of mine own Vileness deter and fray me from such a heavenly meat so full of comfort; to which humble desire, Lord, give thy blessed grant. *Amen.*

The Ninth Meditation.

That to abstain from the Sacrament without just cause is an impediment unto our spiritual profit.

MAny there are in the World, who, upon carelessness and negligence, are not willing for to give over wordly business, or to take pains to prepare themselves to this special part of the service of God, abstain from the Holy Sacrament. Others complain they want sensible devotion, and so, not finding themselves so fit as they would wish themselves, give over to approach unto this Holy Mystery. A third sort pretend they are not, and cannot be in perfect charity. A miserable case it is, that men should for mean and transitory things neglect heavenly; nay, that which is most lamentable, that they should, in a manner study to perswade themselves there is no God, because they would take no pains to serve him; neglecting all religious duties, and almost willing their souls should become like the souls of beasts, mortal and corruptible: that men should be so blind as to hurt themselves, because their enemies hurt them.

To work the beginning of a better alteration in these mens minds, let them consider whole creatures they are, why God hath sent them hither, what he will require

quire of them when they are departed hence.

Now for humane respects to neglect any longer our services due unto God (amongst which, this of the Sacrament is most excellent) it is a great indignity, where God himself is a party. Who would care for the course diet of *Egypt*, that may have Manna from Heaven? We should be careful not so much what we now do, as what one day we may wish we had done.

As for those who upon an opinion of their own unfitness and unworthiness, approach not unto this Holy Communion, or rather for that they have no spiritual hunger, but are dull and lumpish, having no desire at all; that have no fervour or devotion, but are dry and cold; it may be said of them, *Holy Father, forgive them, they know not what they do.*

When any find these wants and defects in themselves, as many do, they ought to consider what they ought to do, for fear of further peril; they should not be discouraged, but remember to serve God, not only in prosperity, that is, when he sends them joyful and gladful motions; but also in times of adversity, or when he sends them sorrowful: let them know, that voluntary want of fervour which cometh of negligence is the default, and not that which sometimes feebleth not sensible devotion; to have desire and good will to serve God in this coldness, is much acceptable, and sheweth that fidelity

and Loyalty we owe to God. For scruples of not being in charity, and the like, we ought not to abstain from the Holy Communion for every light cause, but to call to mind, for whose sake it is we are to love our very enemies.

Be it thou art wretched and miserable and unworthy of all good, thou oughtest not therefore to depart from this Holy Table; but rather with the more desire to fly unto God, considering he is that Lord who accepteth a sorrowfull spirit, as a sacrifice offered unto him; that he is the same now in Heaven, that he was when he was conversant on Earth. See in the Gospel, he never rejected any sinner, or distressed creature that would come unto him: He rejected not the Publican; he rejected not *Mary Magdalen*; he rejected not the Woman with the issue of Blood: Yea, we read that the Blinde, the Lame, and all that were diseased came unto him, and that he cured them all; yea, when they could not come to him, he was content to go to them.

And here we have further to note, that, to come worthily and with due reverence unto this Holy Sacrament, may be understood two manner of wayes: One the comfortable unto the dignity of the Lord whom we receive, and in this sort cometh he not unworthily; no, though he should bestow all his time in preparing himself so long as the world shall endure: Another manner to come worthily

and

and with due reverence, is, in respect of that which God doth require at our hands, which is to come in Faith and Repentance, and judging our selves, purposing to lead a new life, and walk from henceforth in Gods Holy Laws. It is our preparing as it is in our alms, not according to that a man hath not, but according to that he hath; in that as much as we can there is nothing wanting.

CHAP. XI.

A conference between the Soul and Faith.

Soul.

SHall I be so bold with *Obed-Edom*, as to approach to this Sacred Ark, and to receive the same into mine house?

Faith. Why mayest thou not be so bold?

Soul. Because I am weak, miserable, and ill inclined.

Faith. He who cometh unto thee, is both the Physician and the Medicine: He himself hath said, *The whole need no Physician, but the sick.* He is the man in the Gospel that made a great Supper, and bad guests to come in and to take part of it, *Luke 14. 16.*

Soul. If *John* the Baptist, sanctified even in his mothers womb, reputed himself unworthy to loose the Latchet of Christs Shoos; And *St. Peter*, thinking himself unworthy

of his presence said Go from me O Lord, for I am a sinful creature; how should I, miserable sinner, dare to receive unto me so high a Mystery?

Faith. If he descended from Heaven to save sinners; if he call upon him all that are weary and heavy laden, shall he not accept of thee, if thou come unto himself, calling thee to come?

Soul. What shall make me secure of punishment?

Faith. Humility and Love. By Humility thou shalt be exalted, by Love thou shalt be rewarded. Come therefore unto him by this Holy mean left unto thee.

Soul. But if the *Bethshemites* in the First of *Sam. 6.* were so sharply punished for looking into the Ark, how may I presume to receive the Lord of the Ark himself?

Faith. The *Bethshemites* were worthily punished, for that they looked into the Ark out of curiosity; they did not honour and reverence it as they ought to do. Wherefore if thou hast humility and love, thou needest not fear the punishment of the *Bethshemites*.

Soul. But I cannot choose but acknowledge with the Centurion, that I am not worthy to receive Christ under my roof.

Faith. The Lord maketh them worthy who acknowledg their own unworthiness. Wherefore with all humble submission, say: O Lord Jesus I come unto thee, beseeching thee

thee to turn away thine eye from my sins ; if thou wilt behold them , behold them Lord , not as a Judge to punish them , but as a Physician to cure them . Cause , I beseech thee , that my infirmities may happen to thy greater glory , as the infirmity of him did , that was born blind , *John 9. 3.* Thou delivering me a sinner by so much the more shall thy glory shine , by how much the more , I am unworthy and miserable .

CHAP. XII.

Another Dialogue between the distressed Sinner and Faith.

Sinner.

I Am not worthy to approach unto so high a place , as the Table of the Lord ; and therefore I come so seldom as I do .

Faith. Didst thou do this of true Humility , and not of negligence rather , it were well . But I doubt thou dost it of sloth , because thou wilt not take pains to repent as thou oughtest .

Sinner. The truth is , I am afraid .

Faith. Why man ? let the love of him that so lovingly called thee , abandon fear .

Sinner. But I am sinful in my own conscience , conscious to my self of sin .

Faith. Who can say his heart is clean ? *all* have sinned , and all have gone astray .

Sinner. But my sins are grievous, and therefore I absent my self.

Faith. Are they grievous? therefore thou shouldest rather seek a remedy where it may be had.

Sinner. But I have not sensible devotion to seek.

Faith. Though we cannot be as strong as *Sampson*, we must not let all alone, Christ will accept a good heart.

Sinner. But I cannot so well dispose my self yet, by reason of the affairs of this World.

Faith. God willeth us by his Apostle Saint *Peter*, to cast all care of earthly things upon him, because we should cast our care about Heavenly.

Sinner. But may I be so bold as to come and be partaker of so Holy a Mystery?

Faith. Thou mayest, and therefore prepare Faith, and a penitent heart, and come in the name of God. Here is the Wine that makes glad the heart of man; what better comfort than from the Comforter himself? comfort thy self therefore in God, let him be thy only comfort; So be it.

CHAP. XIII.

A spiritual complaint of the Soul.

WHat shall I do my sweet J E S U S?
for two most strong Captains do great-

ly assault me, that is to say, Fear and Love; Feare objecteth to my mind, the highness of this most Divine Sacrament, which doth make me draw back my foot; but Love sheweth me the excellency which this admirable mystery doth procure, and makes me that with pleasant desire I dare go on, and come into thy sight. O my Saviour, what shall I do? if overcome with fear, I depart further from thy Holy Table, when thou hast said, *Unless ye eat the flesh of the Son of Man, you shall not have life in you.*

If I be overcome with Love; shall I be so bold without fear to receive the Sacrament of so great a majesty? What then shall I do (O my Saviour?) I know well the one cannot please thee without the other; for seeing thou art our Father, Love is worthily due unto thee; and seeing thou art our Lord, Fear and Reverence.

Wherefore I determine to give my diligence to both, to receive both into my company. Love shall cause that I come often, and willingly; Fear, that I come reverently, and with diligent preparation. And thou my most gentle Redeemer, seeing thou vouchsafest to invite me so often to thy Sacred Feast, bring to pass that these two Captains may not forsake me, O my heavenly Father: for that thou hast bound me with so many benefits unto thee, and tied me with so great bonds of Love, I beseech thee by the same

Love, werewith thou dost alwayes prosecute thy only begotten and beloved Son, that thou wilt not leave me so bound, but rather draw me to thy Son, seeing thou promised it to me by the Prophet *Osea*, when thou saidst, *I will draw them unto me with chains of Love*. Remember also (O my blessed Saviour) that thou hast promised this drawing, when thou saidst; *When I am lifted up from the earth, I will draw all things unto myself*. Now, O Lord, thou art exalted, it remaineth that thou draw my heart unto thee; and when it cannot find where it may rest, like the Dove, it may return to the Ark of saluation. But if thou, O Lord, dost not stretch forth thy hand to draw it unto thee into the Ark, it shall stay without doors, and soon perish in the waters: Lord Jesus receive me in and I shall be safe; Say unto my Soul, *I am thy Salvation*. Psal. 5. 3.

CHAP. XIV.

Of renouncing dangerous impediments, which hinder the worthy recieuing of this Holy Sacrament.

THere is (saith the Wiseman) a word clothed with death, God grant that it be not found in the house of *Israel*; and there is too (saith the Apostle) an unworthy receiving of Christ unto condemnation, *1 Cor.*

II. 27. and God grant it be not found amongst the *Israel* of Christ. That which is to some the favour of life; and these are the worthy receivers; the same may be unto others the favour of death unto death; and these are the unworthy.

What is therefore more needful than to remove all dangerous impediments, which may hinder the fruit and efficacy of so high a mystery, and to purge us of the leaven of sin and maliciouſness, of all sensual desires, faithless cogitations, impenitent affections, and all other evils whatsoever, which may withdraw the heart of man from God, and hinder the good of this ſoveraign medicine of our Souls.

The Sun to them which are in health is pleasant and whoſom, but unto thoſe who are pained in the head, it falleth out to be far otherwiſe. A portion received in due ſeaſon, doth help the Patient. The ſhowers and Dewes of Heaven make the Tree well planted to proſper and fructify; but that Tree which hath ſom worm at the root, and doth wither upward, doth more and more decay for all this moiſture. The ſoul rooted in Faith and Charity is a good Plant, whom this heavenly dew doth nourish: A corrupt conſcience, is that worm which maketh the withered Tree to fade away ſo long, until the Maſter of the Vineyard ſay, Cut down the unprofitable Tree, why cumbereth it the ground?

ground? Now therefore, that the Faithful Christian may be as the Tree planted by the waters side, *Psal. 1.* which shall bring forth his fruit in due season, let him in the name of God remove all dangerous impediments, as envy, evil concupiscence, infidelity, and the like; that he eat not of this Bread, and drink not of this Cup of the Lord unworthily.

The Tenth Meditation.

CONSIDER that the old Israelites did not receive Manna, so long as there remained in their houses the leaven of *Egypt*: So, so long as sinful desires remain in our hearts, we receive not as we ought to receive our Heavenly Manna.

2. Consider, that to come unworthily to the Holy Eucharist, as with Faith, without Devotion, without Repentance, without Reverence, is very dangerous.

3. Consider how respective we should be in coming to this Holy Myltery, how careful, how religious.

4. *Solomon* saith, *When thou sittest to eat with a Ruler, consider diligently what is set before thee, Prov. 23.1.*

5. *Abraham* when he was making his offering to God. *Gen. 19. 11.* the fowls came to hinder *Abrahams* Offering, as wandring thoughts would do ours; *Abraham* arose and drove them away.

6. In

6. In the first of *Sam.* 21. *Abimelech* asked *David* if his men were cleansed, before they were permitted to eat of the Shew-bread.

7. God said to *Moses*, Put off thy shoes, for the place whereon thou standest is Holy Ground, *Exod.* 3. 5.

The Fruit.

THe Fruit of this Meditation is to prepare our selves in the best and most reverent manner we can, that we eat not *Panem Domini contra Dominum*, the bread of the Lord against the Lord, as St. *Austin* speaketh; to remove all dangerous impediments, to be sorry for our sins past, and resolve upon amendment for the time to come.

The Soliloquy.

See'st thou not, my Soul, that it is thy part to come with all devotion and attention of mind to this Holy Sacrament? Remember that when God, *Exod.* 19. 1, 3. was to talk with *Moses* upon the Mount, how he commanded that neither Man nor Beast should approach to the Mountain, lest *Moses* by the sight of any Creature should be disturbed; yea, that he should have fitter opportunity of attention without distraction, the whole hill was covered with a great and dark Cloud, the multitudes were commanded to sanctifie
them-

themselves, yea to wash their very clothes.

No otherwise (my soul) do thou , that no evil affection come with thee unto the Holy Altar , which may draw thee from devotion ; here God doth expect thee. Consider with thy self , that he can never be truly desired and loved of thee , unless in coming to this Sacred Table thou clean forget all earthly things. Here what the Kingly Prophet saith , *Psal. 4. 5, 11. My daughter hearken and consider , incline thine ear ; Forget also thine own people , and thy Fathers house , so shall the King have pleasure in thy beauty , for he is thy Lord God , and worship thou him.* But (O Lord) What shall I do to attain this devotion ? For my mind doth remain so corrupt , since that general fall of our first Father *Adam* , that oftentimes against my will , it wandreth vagrant where it should not : What shall I do when my infernal enemy endeavoureth by many earthly occasions , to draw me away from this heavenly Table , and to come (which is no less fearful) unworthily unto the same. Thou seest (merciful Jesus) in what state I stand , that is to say , how weak I am by nature ; help I beseech thee , my weakness with thy Holy grace , that all defects moved I may approach unto thy heavenly Table , with heart and soul prepared.

CHAP. XV.

Of preparing our selves before we come to the most Holy Sacrament.

IF in our earthly affairs we often forget Heavenly, good reason it is that in our Heavenly, we should much rather forget all earthly, and prepare our selves to this solemne a Sacrifice, which doth consecrate man unto God.

Christ sent two of his Disciples before to make ready the upper-room, where he would keep his *Maundy* with his Apostles: Our Faith and Repentance, as two Messengers must prepare before the upper-room of our Souls.

When God appeared unto his servant *Moses* in the bush, he willed him to put off his shooes because the place was Holy. The place where thou standest (saith he) is Holy ground, *Exod. 3. 5.*

The Israelites keeping their Passover, put leaven out of their Houses. Christ washeth his Disciples Feet before he did eat with them, or they with him; say Saint *Peter* what he will, we have need to be washed. The Prophet *David* saith, *I will wash my hands in innocency, and so will go to thine Altar, Psal. 26. 6.* *Hester* coming to finde grace and favour in the sight of *Abasbuerus*, first humbleth

bleth her self by Fasting and Prayer. *Jacob* coming for blessing, putteth on *Esau's* garment. We are approaching to the Lords Altar we are coming for a blessing, seeking favour; what should we do else but wash our hearts by Faith in the Blood of the Lamb, humble our Souls by Fasting; before we participate of the Blessed Sacrament, as if we will serve God, before we serve our selves, and so come and take unto us the Garments of Christs righteousness?

Again, it becometh every one that will safely come to this Table of the Lord, to direct all his affections and desire to God only, to do nothing, to effect nothing, but Gods pleasure respected.

For him that will rightly be partaker of this Holy Mystery:

1. Faith is necessary, whereby he believeth remission of his sins in Christs merits.

2. Repentance is necessary, whereby he acknowledgeth the greatness of his sin; judgeth himself; and judging himself he shall not be judged of God.

3. Charity is required, whereby the mind is at peace and quiet with God and Man; and he that dwelleth in Charity (saith *St. John*) dwelleth in God, and God in him: dwelleth in God, what more secure? and God in him, what more sweet?

4. Attention must be had, that he be not carried away from respective devotion; and chiefly

chiefly from the Meditation of Christ's passion, his resurrection the third day, his descension into Hell, his ascension up into Heaven, his glorious sitting at the right hand of God, from whence he shall come at the end of the world to judg both the quick and dead.

5. Constancy is necessary; or a resolution to be constant; for he hath said, *Be thou faithful unto death, and I will give thee a Crown of Life, Rev. 2. 10.*

The Eleventh Meditation.

CONSIDER how busie and careful *Martha* was (*Luke 10. 40.*) to receive Christ into her house, and therefore much more careful should every one be to receive him into his heart.

2. Consider what reverence and devotion is meet by that of the Prophet spoken of Christ's entrance into Heaven: *Be ye lifted up ye everlasting gates, and the King of Glory shall come in, Psal. 24. 6.*

3- Consider that to entertain an earthly Prince, all things are made decent and clean.

4. Consider, it was said unto him that came to the Marriage-Feast after an unseemly manner; *Friend, how comest thou hither, and hast not on a wedding garment? Mat. 22. 12.*

5. Consider how the Apostle *St. Peter*, when Christ would wash his feet, thought him-

himself unworthy that so great honour should be done unto him.

The Fruit of this Meditation.

THe first is to prepare us with all humble reverence, but chiefly to offer unto God the Sacrifice of a broken and contrite heart, that as his body was broken for us, so should our hearts be broken by contrition for our sins.

2. The second is to cry out with the Prophet, *Crea in me Domine novum cor?* Create in me, O Lord, a new heart.

3. The third is to become surveyors of ourselves; and call a little consistory in our own souls.

CHAP. XVI.

A Form of confession of our sins, before we come to receive the most Holy Sacrament.

O Lord, thou art not wont to drive away sinners, but callest them, and convertest them to thee; Thou art he that hast said, *Matt. II. 16. Come all that are weary and heavy laden.* It was publickly spoken of thee, that thou didst receive Publicans and Sinners, and didst eat with them. O my Lord, thou art now at the throne of mercy, and therefore hast not changed thy nature which thou

thou hadst sometimes here in the World. O my Lord! thou still calledst them from Heaven, thou didst once call on earth; wherefore comforted with this remembrance of thy love, I come unto thee loaden, and labouring, and burthened with my sins I come as the sick to the Physician, beseeching thee to heal me; as a sinner to the well-spring of Life, beseeching thee to revive me; I acknowledge, I acknowledg my great unworthiness.

If thine own Holy Apostle, or, as he seemed, Prince of the Apostles, could cry out and say, *Go from me (O Lord) for I am a sinful man*; how much more shall I, who am the chief of sinners, say, I am not worthy to whom thou shouldest come: Nay, I am not worthy to come to thee, much less to recieve thee.

It was lawful for none to taste of the Shew-bread, which was only a shadow of the profound myltery; but only for him who was clean and sanctified; how shall I eat thereof, who am so far removed from cleanness?

It was so great an offence to touch the Sacred Ark, that *Uzzab* stretching out his hand to touch it (2 *Kin.* 6. 7.) was suddenly stricken; how can I not then but fear and tremble!

O Lord, as I fear the greatness so do I also fear the multitude of my sins, I am that soul, *Psal.* 14. *that said in his heart, there*

is no God. I live so dissolutely, (by manners I professed as much) I feared not thy Justice, I dreaded not to transgress thy Laws, I rendered not thanks as I ought: What other thing hath my Life been, than a daily War against thee? What other thing have I done by my sins, and careless coming to this Mystery in former times, than offering thee open wrong, stricken thy blessed Head with a Reed? My sins have been the Spear that Goared thee; the Thorns that Pierced thee: How therefore shall I be so bold as to come unto thee? shall I repose thy Sacred Body in a den of Dragons, a nest of Scorpions? What other thing is a Soul full of Sin? Wherefore dost thou cast thy Childrens bread unto dogs, and thy precious *Margarite* to Swine? How wilt thou rest with me (O my Lord) which art the purity of a Virgin, the Fountain of all Purity? Thy most Holy body taken from the Cross, was rapped in fine Linnen, laid in a new sepulcher, wherein never any was laid; but what part of my soul is cleane? What new? How then shall I receive thee, (O my Saviour and Redeemer?) I am, a shamed so often as I behold my self in such a state, I blush, considering what I am, and whither I am about to come. My refuge is to fly unto thy mercy, according to which mercy, O Lord look upon me. Did the stones cleave asunder, when thou sufferedst thy Passion?

sion? and shall my stony heart be nothing moved, for whom thou didst suffer? Did the earth move, and shall my earthly mind stand immoveable, like a dead center? No, no, I am moved, O my Saviour.

Another form of Confession.

TAke it not hainously (O my Lord) that being such an one as thou seest me to be, I dare presume to come into thy sight: I remember, thou wast not offended with the poor Woman that had the issue of Blood, (*Mat. Chap. 6.*) but didst accept of her, saying, *Be of good comfort, Daughter, thy Faith hath made thee whole.* I have a great issue, and come to thee, to thee to be cured.

I call to minde *Mary Magdalen*, who washed thy feet with her tears, and wiped them with the hair of her head. Behold, here lyeth a sinner, who hath more sins, but fewer Tears; she was not the first nor the last whom thy mercy received? Receive me (O Lord) though I have not shed so many tears as may wash thy feet, yet hast thou shed as much blood as can wash away my sins: O my Lord thou hast not changed thy office and nature, though thou seemest to be far away.

I read in the Holy Gospel, that all that were sick and diseased did resort unto thee; and that the multitude (in the sixth Chapter of *Luke* and Verse 19.) sought to touch thee,
for

for there went virtue from thee. The Reaper came unto thee, and thou stretching forth thy blessed hands didst heal him: Thou gavest unto the blind their sight, unto the lame their limbs; thou didst cure the sick, dispossess the Devil, raise the dead; and canst thou now forget to shew mercy, which art mercy it self? I come unto thee, O my Creator! I come unto thee, O Eternal Creator of Heaven and Earth! beseeching thee, that as the Holy King *David* did accept at his Table, and shew favour unto *Mephibosheth*, *I Sam. 9. 11.* though of himself deformed; yet for the love of *Jonathan*; of whom he was descended, willing thereby to honour the Son for the Fathers sake; So may it please thee to admit me, though of my self most deformed, in the love of him in whom thou art well pleased.

I offer unto thee (O Lord) an humble heart; and had I many hearts I would offer them all unto thee. Lord, I can be no more without thee, nor live without thee, than can this body of mine remain, when life is taken from it: Wherefore necessity driveth me unto thee, and hope of mercy ministreth boldness; by how much the more unworthy I am, by so much the more art thou glorified in shewing mercy to me thy poor and unworthy servant.

CHAP. XVII.

A Meditation on these words,

Whence cometh this, that my Lord cometh unto me?

HE bringeth himself, that sendeth not another; He which hath so many spirits his Ministers, cometh himself unto his servants; he visiteth his sick, lifteth up and comforteth the fallen, helpeth the afflicted, refresheth the hungry with his own body and blood, who aboundeth with so many, so divers Means and Medicines, as to whom the fulness of the whole earth doth appertain. He bringeth himself unto thee (O my soul) as a Father, when he prosecuteth thee with love; as a Brother, when he maketh thee by adoption the Son of God; as a Fellow, when he appointeth thee a co-heir of his heavenly Kingdom; as a heavenly repast, for thy eternal comfort; as an Intercessor, for the remission of thy sins; O the wonderful love of the Son of God! *Unde venit?* from whence cometh this, that my Lord cometh unto me?

CHAP. XVIII,

A Meditation on these words of the Centurion,

Non sum dignus, ut intres sub tectum meum. *Lord, I am not worthy that thou enter under my roof, Mat. 8. 8.*

O Lord, hadst thou rather be at another mans house with dishonour, than at thine own with honour; at least (O good Jesu!) if thou hadst no respect of thine honour, if thou calteth under foot all praise and renown, if thou takest unto thee every vile sinner, yet have regard to thy estate: Lord, I confess, *I am not worthy that thou shouldest come under my roof:* Thou knowest my poverty and need; I have this poor cottage, far unmeet to entertain so great a guest as thou. O my Lord, this body is not compact of Gold and silver, but of dust and ashes, and also subject to infirmities, diseases, and death. This soul joyned to my body is far from that Holiness it should be endued withal, far unmeet a place it is for such a personage. I am altogether confounded, I tremble and shake at the coming of so great a guest into so poor a house as my soul is.

CHAP.

CHAP. XIX.

A Meditation upon these words;

Tantum dic verbum, & sanabitur anima mea: But only say the word, and my soul shall live.

ANd art thou ignorant (O my Lord) who thou art? what a one and how great? Thou art God Omnipotent, thou Lord of all, thou art the Creator of Heaven and Earth, and whatsoever is contained in the vast compass thereof; thou hast raised me up as all other things else, of nothing; thou hast clothed me with this body, and hast given me in my first creation a right and righteous Soul; thou hast restored this Soul fallen from the state of innocency; thou hast illuminated it by grace, and washed it in the secret font of Baptism. O my Lord, thou art he that rulest and governest me, thou wouldest for my sake become man, die for me, suffer for me the very death of the Cross; so much could love and charity prevail with thee: Lord thy grace is sufficient. And wilt thou turn then into my house to refresh my faint Soul, to cure me being weak, and heal me being sick? Will not the only word suffice, wherewith thou hast cleansed the Leapers, dispossessed the Devils, raised the dead? It will suffice. O my Lord.

E

The

The Centurion said unto thee, *Matthew 8. 8.*
I am not worthy that thou should'st come under
my roof: Dic verbum, & sanabitur servus
meus; so I say unto thee, *Dic verbum, & sa-*
nabitur anima mea; say the word, and my
 Soul shall be healed.

CHAP. XX.

A Meditation on these words,

Veniam & curabo eum: I will come
and cure him. Mat. 8. 7.

IF it please thee so, neither wilt thou have
 it otherwise, behold thy servant, be it un-
 to me according to thy word. Come down
 Lord Jesus, or ever my soul dyeth. Now
 a way lyeth open unto thee, O my soul, I will
 show thee great joy, rejoyce and be glad, for
 thy Creator cometh unto thee, thy Saviour
 cometh unto thee, who hath fought with thy
 enemies, sustained wounds, spent his life for
 thee; behold how he desireth to enlarge thee
 with the most ample gift of his most blessed
 Divinity. Where wilt thou lay up these
 things, my soul? How great is he to whom
 the Thrones and Dominions serve, on whom
 the Holy Host of Heaven doth attend!

O my Soul, admire the wonderful piety,
 and ineffable dignity, wherewith he hasteth
 to visit thee, and maketh speed to come unto
 thee!

thee ! but arise, run forth to meet him, hasten this meeting, rejoyce and congratulate for the coming of such a guest: Cry with a devout heart, *Lord what is man ? that thou art so mindful of him ?* Psal. 8. 2.

The Soliloquy upon these words,

From whence cometh it ? Luke 1. 43.

LOrd, how much dost thou submit thy self, while thou dost not disdain to enter into the vile cottage of my soul ? It was sufficient for thy love, to be born for me in a Stable. That thou descendest from Heaven to rest in the womb of the blessed Virgin, was not such a marvail, for that it was the womb of a most pure creature. O Holy *Elizabeth*, who being visited and saluted by the mother of this Lord, considering the dignity of this majesty, didst say, *Whence cometh this unto me, that the Mother of my LORD cometh unto me ?* Therefore what shall I say, to whom the Lord himself cometh, by infinite parts far above the Virgin *Mary* ? He cometh unto me, not only to visit me, but also to unite me unto him, and enrich me with heavenly gifts. O my soul, I greatly rejoyce, that thou hast delivered to Jesus, of thine one will, the government and possession of thy self; but understand that by this act thou art bound to proclaim open war to

all sins the capital enemies of the Lord, to whom thou art delivered, neither canst thou any more, without manifest offence of rebellion, give an entrance of sin into thine house, now dedicated unto Christ. O my soul, enter into consideration, see with what bond of re-loving Jesus, who hath loved thee first, thou art bound. O God, how unlike are thy doings to the actions of the Princes of this world!

King *Ezekiah*, 2 *King*. 20. 13. that he might declare his favour to the Embassadors of the King of *Babel*, shewed them all his riches and treasures, not giving them any part thereof. Thou dost, O our most gracious Lord! not only shew us thy treasures, but freely bestowest them upon us. I see not (O my soul) how thou art able to recompence so great good-will, only yield thy self wholly to the love of thy Redeemer; for it cannot be that thou shouldest serve two Masters. It cannot be that the Ark of God, and the Idol of *Dagon* (*1 Sam.* 5. 4.) should stand in our Temple: If thou rotate thy self to the love of creatures, thou shalt undergo a hard servitude; but if thou follow Christ thou shalt finde rest and quiet. O my Soul! we were created to serve and worship God; what higher part of his worship, than to come and be partakers of his Deity? O my soul! be prepared.

CHAP. XXII.

A Meditation upon that which St Paul teacheth in the first to the Corinthians, chap. 11. 28.

Consider that the Apostle in the preparation to the most Holy Communion, requireth three things; the first is, that the Communicant examin his own conscience, which is signified in these words, *Let a man prove himself, and so let him eat of this Bread and drink of this Cup.* If he find his conscience defiled with sin, let him make an humble and penitent confession of the same.

2. Secondarily, the Apostle would that the Holy Eucharist be received worthily, otherwise the danger is great; for he which with a corrupt mind and evil intention approacheth unto the Lords Table, eateth and drinketh his own judgment.

3. Thirdly, St. Paul would that a difference be made between these Holy Elements, consecrated to a most divine use, and the profane repasts of the body only.

For the first of these, *Let a man prove or examin himself*: in proving or examining himself, first, he is to consider whether he stand in the true faith of Christ, be sorry for his sins past, have a purpose to lead a new life for the time to come.

Secondly, in proving himself he must go over all the ages of his life, all places wherein he hath lived, all companies wherein he hath conversed, to what faults he hath been most enclined, and so rip up his sins passed, as so many scars, and then go to Christ the Physician, that will cure them all.

Thirdly, let him endeavour to be a worthy Reciever, coming with all humility both of body and mind.

Let him take heed that he put a difference between the bread and wine in this most Holy Sacrament, and that which is common.

Why in the old Law was the Lamb brought home four daies before it was offered? Sure, that tryal might be first made, whether or no he were fit to be offered.

Why was the Pasleover eaten in habit of Pilgrims? To shew, that at this celebration, we should call to mind, that we are but Pilgrims in this world.

Why was it eaten with staves in their hands, and in haste? With staves, weak men need staves, especially the staff of Faith; in haste, because we are in the way wherein we have no long continuance.

CHAP. XXII.

A Meditation on that of the Prodigal Son, wherein he was recieved of his Father, Luke 15. 20.

THose three things before instituted, which the Apostle requireth in our preparation to the Lords Supper, may be considered in the recieving home into his Fathers house of the Prodigal Son.

First, he feeleth with grief his own misery, he acknowledgeth his own unthriftiness, confesseth his sin, whereby inclusively he craveth pardon; which done, his Father recieveth him.

Secondly, he is clothed with a new garment, the best in the wardrop; which may signifie the clothing of Righteousness, which is made white in the blood of the Lamb, *Apoc. 7. 14.*

After all, he sitteth down at the Table, eateth the fat Calf; and because he was pined with misery, he had musick to revive his spirits, and so he is recieved home with much joy.

The Soliloquy upon this preparation.

LOrd, although thy Apostle had never mentioned the purity of conscience;
E 4
which

which is required in coming to this Divine Sacrament, who would not judge that thou the Fountain of all purity, oughtest to be recieved with a pure and clean heart? O most merciful Lord, how little dost thou require of us to eat of that Lamb that taketh away the sins of the world!

The *Jews* to eat their Paschal Lamb, which was but a shadow and figure of this, ought to provide them a Lamb of a Year old, *Exod. 12. 13.* without blemish, which, roasted by fire, should be eaten with sweet bread, and wild Lettice, with their loyns girt, with their shooes on their feet: But unto the eating this true Lamb, which taketh away the sins of the world, we come with the sweet bread, to wit, the assured hope of delight, having our loyns girt with chastity, our feet shod with pious affections, because our passage is by stony places; though the way be hard, the end of the way will be joyous.

☉ how true it is (my loving Jesus) which thou hast said of thy Law, *Matth. 11. 20. My yoke is sweet, and my burthen light!* Yea, truly so light and sweet, that if there were not some that would imagin a labour in the precept, it should not deserve the name of a burthen or yoke.

O my Soul! now thou seest to how few things Christ hath bound thee, and how he hath given thee abundance of his grace in this

this life, by the benefit of this most Holy Sacrament; and will give thee in the other life eternal glory. Only take heed to thy self, that seeing the Lord of his infinite goodness, hath given thee so easily this inestimable commodity, thou dost not again relapse into evil.

Consider earnestly what thou shouldest do; not to receive regardfully so gentle a Lord, which cometh to enrich thee with his gift, were great inhumanity, very pernicious unto thy self; but to receive him unworthily by thy default, were meer slothfulness, which procureth injury to him and punishment unto thy self.

Thou shalt do well to imitate the example of the poor Country-man, who understanding that the King would rest in his house, removed all things which he thought might offend the Kings eyes; did very diligently sweep all his house; and although he could not beautifie it according to the worthiness of such a Guest, yet he did as much as he was able, to receive him in seemly and decent manner: He goeth to meet the King with all speed, receiveth him with great joy, giveth him many thanks for this so great favour: If then, so many things are done to an earthly King, what wilt thou do, O my soul, to the King of Kings, who cometh not to live at thy cost, but to impart his good gifts unto thee?

Labour therefore in cleansing and decking thy self, hang thy chamber, or upper room of thy best devotions with the tapestry of holiness, and welcom him with love, who of love saith, *My delight is to be with the Sons of Men*, Prov. 8. 31.

In the second of *Kings* and ninth, the *Shunamite* saith unto her Husband, There is an Holy man that useth to go by us, let us make him a little Chamber, and set him there a Bed and a Table, and a Stool and a Candlestick; and it shall be, that when he cometh unto us, he shall turn in thither: So Christ coming by us, let us make him a Chamber of Humility, a Bed of Charity where he may rest; a Table where he may take his repast; a Stool where he may sit by us; a Candlestick of Holy Meditation, which may give light unto the house of our Souls; that so, as he passeth by, he may turn in, and make his abode with us.

CHAP. XXIII.

A Meditation for the Day we are to Communicate.

IN what day you are to communicate, as soon as you awake early in the morning, think that the Lord doth expect you this day at his Heavenly Table. Think of putting on the inward ornaments of the soul, as Faith,

Faith, Repentance, Devotion, Charity, humbleness of mind, and such like.

1. Consider how Christ in his Conception took our Nature, and that we in this spiritual conception of him are to participate of his Nature.

2. Consider you are to receive him this day in the state of grace, who shall one day receive you in the state of glory.

3. Consider that of the first eating it was said, *That day thou eatest, thou shalt die*; but by this eating, *That day thou eatest, thou shalt live*, John 6.

4. Esteem thy self unworthy, and say, Sweet Jesu, what love is this thou pursuest me withall? Behold, Lord, I prepare my self this day to receive thee into the poor Cottage of an humble heart; but alas, the Wise-man, *Solomon* himself, when he had in many years, and by much cost built thee a Temple, (as in the first of *Kings*, and the eighth Chapter,) did notwithstanding marvel, that thou the God of all Majesty, wouldest vouchsafe to abide and dwell in it. What shall I say who have bestowed so little pains, so small cost in preparing thee a Temple? I beseech thee to turn my soul into an house of Prayer, and to whip out all evil affections, that it may be rightly said to be, *Domus tua*, Thy house.

5. Now holiness, saith the Psalmist, *becometh thy house for ever*.

CHAP. XXIV.

*A Meditation upon the History of
Zacheus, Luke 19. 2.*

ZACHEUS desirous to see Jesus, but for that he was of a low stature, he could not for the press, wherefore he goeth up into a Sycamore-tree, where Christ should pass by.

2. Christ passeth by, and, casting his mercifuleyes on Zacheus, saith, *Zacheus, make haste to come down, for to day I must abide in thine house.* He came down then rejoycing, and recieveth him into his house, thinking himself greatly rewarded.

3. The Jews when they saw Christ turn into the house of a sinner, they murmured; which Zacheus perceiving, turned to Christ, he saying, *Behold, Lord, half of my Goods I give to the poor; and if I have defrauded any man, I restore fourfold.* Jesus answering, saith, *Salvation is come unto thy house.* Think of Zacheus, though little in body, yet great in example; rich in goods, but richer in goodness; emptying his house of earthly riches, but filling it with Heavenly; giving not to them that can give again, but to the poor who had not to give again: think how he dealt wisely; proving his own will, making his own hands his executors, his own eyes his overseers.

The

The Application of this History.

That thou mayest be a partaker of salvation which is offered in this Sacrament, it is necessary that thou be desirous to know and taste Christ, who is after an heavenly manner contained in the same. And to know him it is necessary; first, that thou lift up thy mind on high, and consider his greatness, keeping in the mean while, the ground under thy feet, as *Zacheus* kept it when he stood upon the Tree, that is to procure that temporal business be then under our feet, and not over our head.

We must receive our Lord not with melancholy or anguish of mind, distracted with worldly thoughts, but as *Zacheus* did receive him with joy, which springeth from a vehement affection towards this Holy Sacrament.

3. Consider that it is not sufficient to receive Christ into our house, and then put the hand in the bosome, but we must furnish the sacred Communion with good works, by relieving the necessities of our poor Neighbours, after the example of *Zacheus*; and he which doth so, shall hear that comfortable voice, *This day salvation is come into thine house.*

As *Zacheus* was willing to receive Christ into his house, so let us be willing to receive him into our hearts; as Christ said unto

Zacheus

Zachews, *This day must I abide in thine house*, so saith he to every one of us: *This day must thy Redeemer abide with thee.*

The Fruit,

THe Fruit of this Meditation shall be, to desire and ask of Almighty God, an affection to this Sacrament; from which affection springeth spiritual consolation, necessary for the receiving of the Holy Sacrament.

The Soliloquy.

O My bountiful Jesu, how liberal art thou towards him, who doth desire and seek thee? *Zachews*, was held with a desire but of seeing thee only, and thou not only didst shew thy self of him to be seen, but also calledst him, and invitedst thy self into his house; on whom to augment thy favour, thou bestowedst salvation. Oh, how well hath the Psalmist said of thee, *All Nations seeking thee, shall rejoyce and be glad. And let them say alwaies which love thy saving health, The Lord be praised!*

Zachews, thou worthily rejoycest, because thou hast him in thine house which maketh the Angels to rejoyce: Onely rejoyce, and esteem it as nothing, if the *Jews* murmur and call thee sinner, since he is at hand for thee

thee which can defend and justifie thee: Joyn thy self to him, and he will be as a buckler for thee, and thou shalt also understand how sweet the Lord is. O my Soul, thou hast also cause of rejoycing, and peradventure greater than *Zacheus* had, seeing to thee also cometh the Fountain of all Joy and Gladness. Hear what the Prophet *Zachary* saith unto thee: *Rejoyce O Daughter Sion, and be glad O Daughter Ferusalem, behold thy righteous King and thy SAVIOUR cometh unto thee*; nor cometh he to exact, or to command any toilsome labour; but only for the cause of saving thee, and defending thee from the rebuke of thine enemies. Think not that a greater benefit is shewed unto *Zacheus* than to thee: For whil'st thou dost spiritually recieve him in Bread and Wine by Faith, and after a most heavenly manner, he sheweth that he is come unto thee, not only to converse with thee a little and be gone, but to bestow salvation, as he did unto the house of *Zacheus*, to unite himself unto thee that thou mayest be one with him, which is the end of this his coming unto thee.

Who doth not see then that this is a far greater benefit than *Zacheus's* was? O my gracious Lord, seeing thou hast vouchsafed to enter this poor house of mine, give me grace that it may not happen to me as to the ungrateful *Jews*, who in the day of *Palmes* relieved thee with joy and triumph into *Ferusalem*.

salem, but a little after they cryed to *Pilate*, *Crucifie him, Crucifie him*; and casting thy Cross upon thy shoulders, cast thee forth of their City. Let me die, O Lord, before; yea let me dye a thousand deathis, than that I cast thee out of me: for that were to thrust thee out of thine own house, and my self out of Paradise.

CHAP. XXV.

A Meditation on these words following.

Hodie oportet me manere in domo tua.

To day must I abide in thine House,
Luce 19. 5.

Who am I (O my bountiful Jesus) that thou desirest to abide with me? Who am I that may deserve to entertain thee the Lord of Heaven and earth? What dost thou find in me that doth so much delight thee, and invite thee to come under my roof? Art thou ignorant of my most vile beginning? I am not of the number of that celestial Hierarchie, I am not a Seraphin, not an Arch-Angel, not an Angel, no, nor any of the Thrones; or other most sacred spirits: my being differs much from theirs; freed are they from all admixture of body, pure and innocent are they; I was born in sin, drawing my beginning from the earth, so mean a

subject, I am not worthy, Oh my Saviour, of thy divine presence; happily thy delight is to be with the sons of men: True, but I am not *Abraham*, I am not *Moses*, I am not as the blessed Virgin; No, I bear not the least similitude of these blessed Saints in heaven, while they remained in the world. What shall I say? I am sorry, O my Lord, I am no more worthy to receive thee than I am; but my comfort is, that as thou tookest mercy on the woman of *Canaan*, and all distressed people that come unto thee, so thou wilt take mercy upon me, in that thou sayest, *To day thou must abide in my house*; to day that is, now and for ever. *Domine fiat voluntas tua*; Lord, thy will be done.

CHAP. XXVI.

A short form of confession to be made in private before the receiving of the blessed Sacrament.

I Miserable sinner, confess and acknowledge with bended heart, and hands lifted up in the presence of thee, O God, my many and manifold sins, and that I have transgressed sundry wayes against the precepts of the first and second Table: I am sorry from the bottom of my heart, and it grieveth me that I have so often offended thee, my gracious God. I come unto thee as an humble suitor, to obtain mercy and pardon for all my offences; I beseech thee to sanctifie me by thy Holy Spirit,

rit, to strengthen my Faith against all assaults of thy ghostly enemy, to seal up in me by this Holy Myltery, that comfortable hope of the life to come. Direct me, I beseech thee, now approaching to thy Holy Table, that I may abide with thee, and be a fit habitation for thy Holy presence, both now and for evermore. When I consider thou didst create me, not being asked; redeem me, not being required, it turneth my tears of sorrow into tears of joy, my tears of fear into tears of love. O my Saviour, shew mercy; for by such great sinners as I am, thou gettest greatest honour, as thou didst by *Mary Magdalen*.

CHAP. XXVII.

An Admonition moving Christians to reconcile themselves, and forgive their enemies, before they come to be partakers of the Holy Sacrament of the Lords Supper.

When thou bringest thy gift to the Altar, (saith Christ our Saviour, *Mat. 5. 25.*) and there remembrest that thy brother hath ought against thee; leave thine offering before the Altar, and go thy way, and first be reconciled to thy brother, and then come and offer thy gift. Also in *St. Mark, chap. 11. 25.* he saith unto his Disciples; When you stand to pray, forgive, if you have ought against any man, that your Father which

is

is in Heaven may forgive you your trespasses. By both which sayings of the Son of God, we learn that all our oblations and prayers (otherwise in themselves amongst the best actions of a Christian life) are in no case acceptable unto God, without our reconciliation and charity first had with men. The wise-man, *Eccles.* 28. 23. could think it unmeet in very reason to ask mercy, when we our selves deny mercy; we may remember, that the unthankful debtor that would not remit his fellow servant, (*Mat.* 18. 30.) for his uncompassionate usage of his said fellow, found himself the like measure, that is, judgment without mercy at his Masters hand

With what countenance (saith one) can we look up to Heaven, and say, *Lord, forgive us our trespasses, as we forgive them that trespass against us.* and revenge with all extremity, the least offence offered unto our selves? No, no, he that seeketh vengeance, shall surely find vengeance, *Mibi vindictam, Ego retribuam*; Vengeance is mine, saith the Lord, I will revenge. We must let God alone to right our wrongs, unless we will usurp that power which is only proper unto him; for our selves; we would not forget the Wise-mans counsel, *Forgive thy neighbour the hurt that he hath done thee, so shall thy sins also be forgiven thee when thou prayest.* Should a man bear hatred against another, and desire forgiveness of the Lord? *St. Peter* saith

saith unto Christ, *Master*, how often shall my brother sin against me, and I forgive him; *Mat.* 18. 21. *Until seven times? No, Peter (saith our Saviour) I say not unto thee, until seven times, but until Seventy seven times? that is, quonties times, how often soever he sinneth against thee, so often shalt thou forgive him.*

The offering up of Sacrifices in the old Law, was a special part of that worship which the people were wont to perform unto Almighty God, as an acceptable service unto him: But the Prophet *Esay* tells them, *Esay* I. 11. all their offerings were utterly displeasing unto him; for why, they were all set on cruelty and reveng; their hands were full of blood, and therefore God would accept of no Sacrifices at their hands. In our offerings, first the offerer is accepted, and then the offering. Our oblations that are done in love with God and man, those ascend like the smoke of *Abels* sacrifice, and are well pleasing unto the most Highest.

But how should flesh and blood forgive, where wrong and injury hath been offered? That which *Adam* cannot bear, *Christ* can; that which to nature is so much against nature, and therefore difficult, is to grace nothing so; that which *Heathen* men will so hardly brook, is to *Christians*; who have or should have a further perfection, more facile and easie.

Wherefore our Saviour tells his Disciples
of

of somewhat more than loving them, who love first; *Ego dico vobis, diligite inimicos*, I say unto you, Love your enemies, do good unto them that hurt you; pray for them that persecute you; we forgive, we love our very enemies for his sake who hath done far more for us. *What greater love* (saith Saint John) *than for one to give his life for his friend?* Yet greater was Christ's love, who gave his life for us that were his enemies. We have some reason to help the distressed, to relieve the poor and needy; for the very beholding of their necessity doth often move compassion: but to love our enemies we have no reason in the world? but only for his sake, who hath commanded all those who profess his name, and expect his Kingdom, saying, *Diligite inimicos*, Love your enemies. We forgive, and why? Christ hath forgiven us. We shew mercy, and why? Christ Jesus hath shewed mercy unto us. *Quid contra nos proximus?* (saith an ancient Father) shall we see what our neighbours have done against us, and shall we not see what Christ hath done for us? God forbid.

All that we do or can forgive, are pence only; Christ he forgives Talents; we some few, he ten thousand; for number many, for weight heavy; we shew love, but Christ shewed love indeed: love without example. Were we as ready to remember benefits, as we are injuries, we would be more charitable.

ble, than we often are, writing our benefits in dust, and our injuries in marble.

But being ready to revenge, do we know how soon we may stand in need of God our selves? no verily, and therefore we had need to shew compassion to others, lest we recieve like for like.

When as now *Jacob* their Father was dead, *Josephs* brethren thought *Joseph* would revenge all the wrong they before unjustly offered him their brother: they were deceived, *Joseph* tells them he meant nothing less; *Am I* (saith he) *in the place of God?* *Gen.* 50. 19. as if he should have said; My self am ready to ask forgiveness of God, and should I not from my heart forgive you, my brethren? as if he should say, I do, I do. Wherefore one saith, *Qualem erga te Deum habere vis, talem te erga proximum ostendas:* As thou wouldest have God be unto thee, so be thou to thy neighbour that hath offended thee. There were four things that might have moved the ungrateful servant, *Matth.* 18. to have forgiven the debt; 1. That it was his fellow. 2. That the debt was small. 3. That he asked it in humble manner. 4. But chiefly, that he himself had more forgiven him in the same cause.

To move Christians to this love, Christ our Saviour goeth further, and said, Forgive, that you may be the children of your Father which is in Heaven; for he causeth the Sun

to

to shine on the just and on the unjust. It was a token that *David* was of the stock of *Jesse*, when he would not only, not hurt King *Saul*, his enemy, when he was alive, but would even shew mercy unto his off-spring when he was dead. *Is there any (saith he) of the house of Saul, that I may do good unto them?*

They give testimony that they are his followers (who prayed for his enemies, *Father forgive them*) who shew themselves ready to remit, and can find in their hearts to forgive offences offered, for it is not a disgrace, or a base thing, to remit injuries, as we imagine; but it is a Princely thing, *Posse & nulle nocere, nobile*; to be able but not hurt, it is noble.

St. *Ambrose* told a great Emperour of the World, how Christians of his time did avenge themselves: Our weapons (saith he) are our prayers, and our tears; we weep for our persecutors, we pray for them; and after this manner do we fight against our enemies.

Neither shall our forgiving go away empty; for this active mercy shewed unto men, shall be rewarded with passive mercy, by him who hath said, *Blessed are the mercifull, for they shall obtain mercy.* Hence it cometh to pass, that our enemies may do us as much good as the best friends we have in the world, whereas in forgiving them, we recieve forgiveness of God; but for one drop of water
gi-

given we receive a gainful interest, a whole Ocean Sea; for our two Mites the whole treasure of the Temple. We give small benefits, and forgive some trespasses; but with God there is no depth of his bounty, no number of his mercies. If at any time we are justly moved (as we often are) to awaken our thankfulness, or to use that *Quid retribuimus* of the Prophet, *Psal. 116. 11. What shall we do unto the Lord for all his benefits he hath done unto us?* We will take the Cup of salvation and call upon the Name of the Lord; then most especially, approaching unto this Holy Mystery, (for of the chiefest benefit, the chiefest remembrance is required) which the old Christians in the Primitive Church well remembering, gave evident testimonies at this solemn occasion, by their devout Prayer, and by their liberality to the poor, their visiting the sick; and other like works of mercy; which works of mercy with *Cornelius* his Acts did go up to heaven, *Act. 10. 1.*

It is wonderful to consider, and it may do a good mans heart good, to call to mind the uniform peace, and peaceable union those first Christians retained among themselves, all assembled in one communion of Saints, to worship Him on earth, with whom they hoped shortly to rejoyce in Heaven. They forgot not that charge left by Christ at his departure from the World, *By this shall men know that you are my Disciples, that you love*

love one another; not that loving intreaty of Abraham had with Lot, Gen. 13. 13. Lest there be no strife between me and thee, between thy herdsmen and my herdsmen, for we are Brethren.

Be of one mind (saith the Apostle, 2 Cor. Chap. 13.) Live in peace, and the God of Love and Peace shall be with you. And to the Ephesians he saith, Let all bitterness and anger, and wrath, be put away from you, with all maliciousness. Be courteous one to another, forgiving one another, even as God for Christ sake forgave you. There is but one body, one Spirit, one Faith, one Baptism. one God, which is above all, through all, and in us all.

Last of all, in this mystery, as the faithful find tranquility of conscience wrought within, so also do they find the spreading of charity towards men abroad; which charity thinketh no evil, believeth all things, hopeth all things, endureth all things.

When as Christ our Saviour was now to celebrate his last Supper, He himself washeth his disciples feet, wipeth them with a Towel, giveth a president of humility and love, admitteth Judas that bare an evil mind towards Him, to his own dish, giveth him a Sop, speaks mildly unto him, which all were tokens of love; should we not take example by our Lord and Master? When may we more fitly use that Hymn of the Angels, respecting the common cause of joy

we have, *Glory be to God on high, on earth peace, towards men good will; and not good will in shew, but even in singleness of heart? Wherefore, to conclude with that of the Apostle St. Paul, Phil. 2. 1. If there be any consolation in Christ, any comfort of love, any fellowship of the spirit, be we of one accord, let the same mind be in us that was in Christ, who humbled himself: Wherefore God hath highly exalted Him, and given Him a Name above all names, that at the Name of Jesus every knee shall bow, Phil. 2. 9, 10.*

CHAP. XXVIII.

Of the manner in particular, how the faithful Communicant is to examine himself.

THat a Christian man is to examine himself before he presume to eat of this bread, and drink of this Cup, was before shewed to be the counsel of the Apostle Saint Paul, or rather of him from whom Saint Paul spake. Now of the manner in particular of this examining; The first thing to be considered, is, that a Christian man think it not grievous to search the secrets and corners of his soul, which David, though a King, and called away with many affairs, ceased not to do, as appeareth, *Psal. 6.*

Then let him go over the particulars of his whole life; as, in what age, in what place,

at

at what times, and in what company he hath lived; let him call to minde how he hath observed Gods Commandements, the works of mercy which he hath omitted, the seven Capital sins, or any one of them which he hath committed.

In this manner first, how he hath offended in pride, whether he hath desired vain glory for the goods of nature, as beauty, strength, youth; for the goods of this world, as land, cattle, rich clothing, silver, gold; for the goods of grace, knowledge, eloquence, wisdom or other virtues. If he hath despised or mocked others, which have wanted any of these; if he hath feigned himself by Hypocrisie more Holy or vertuous, then he hath bin indeed; if he hath shewed himself, by boasting to have magnified himself, that he hath had gifts singular before others; if he hath been proud of his kindred, or friends, or favour, or office, or dignity; if he hath disdained his kindred, because of their poverty; if he hath been disobedient to Superiours; if he hath trusted in his own wit; if he hath loved singularity in speech, singularity in fasting, singularity in prayer, neglecting that which is ordained by the Church; if he hath been curious in searching into high and intricate mysteries; if he hath been proud in justifying himself, and preferring his own deeds before the deeds of others.

Secondly, in wrath; let him call to

mind whether he hath been moved or stirr'd up to anger against any man: If he have wished him any hurt in body, goods or good name; if he have long time kept malice in his mind, often thinking how he might revenge; if he have vexed or troubled any man by suit, rather upon spleen than equity; if he have cursed or asked vengeance upon any, though it were his enemy; if he have been impatient in time of trouble, sickness, or any other adversity.

Thirdly in envy; if he hath been glad of other mens hurt, and sorry for others mens profit, as their good fame, or prosperity whatsoever; if he have in himself defamed any, either privily or openly, or given help or counsel thereunto; if he have made debate or discord between party and party, or hath let to make peace and unity to the uttermost of his power.

Fourthly, in Covetousness; let him be-think himself whether he hath taken other mens Goods by theft, or any other sinister or corrupt means, or had a will or purpose so to do; whether he hath with-holden other mens goods wrongfully from them; whether he hath by fair promises fraudulently decieved any; whether he hath used any false Wares, light Weights, scant measures, or the like; whether he hath detained goods to his own use, which were intended to the use of others; whether he hath
for

for advantage sake, used falsehood in word or deed; whether he hath with-drawn his hand from charity, and refreshing poor people, when he might have relieved them: Last of all, whether he hath been desirous of heaping up worldly goods, rather than of laying up treasure in Heaven.

Fifthly, in Sloth; if he have been negligent or careless in Gods Service, especially upon the Sunday, and Holy-day slothful to come to the Church, slothful to pray when he was there, slothful to hear the Word of God, slothful to apply his mind to good thoughts and godly meditations; if he have been careless to retain his eyes from unlawful looks or his feet from evil wayes, his mind from evil thoughts; if he have spent his time in idleness, or left undone things he ought to have done.

Sixthly, in excess of eating and drinking; whether he hath lightly regarded times of fasting; whether he hath eaten or drunken at any time unto surfeiting, or by excess hath fallen into dissolute mirth and reckless behaviour; whether he hath had inordinate delight in eating and drinking, or desired meats and drinks more costly and delightful than he ought.

Seventhly, in Luxurie, whether he hath kept in his mind evil and unclean desires with delectation: Whether he hath not fled the occasions of this sin as much as possible

he could, and evermore been careful to keep his body as the Temple of the Holy Ghost.

When he hath remembred diligently in the secret counsel house of his conscience all defects, then let him prostrate himself in penitent prayers, and say;

I accuse my self, that I have been negligent in putting away evil thoughts; for which I cry God mercy.

I accuse my self, that I have spoken vain words, idle and unprofitable; for which I cry God mercy.

I accuse my self of my works, that I have not done them so purely for the love of God, as I ought; for which I cry God mercy.

I accuse my self, that I have not kept my five senses, especially mine eyes from all occasions of offending God, as I ought to have done; for which I cry God mercy.

I accuse my self of impatiency in adversity, which I have not taken as from the hand of God, but have been often upon little occasions disquieted and troubled; for which I cry God mercy.

I accuse my self, that I have not performed the works of mercy either spiritual, as comforting the afflicted, counselling the ignorant, calling them home that go astray, reprovng them that willfully offend: Or corporal, as visiting the sick, feeding the hungry, relieving the distressed; for which I cry God mercy.

I accuse my self, for that I have been so unthankful to Almighty God for all his benefits bestowed upon me ; for which I cry God mercy.

I purpose stedfastly to amend my former imperfections, and to continue Christ's faithful servant unto my lives end, *Amen.*

CHAP. XXIX.

Of Restitution to be made.

Amongst rules needful to be observed in preparing our selves duly (as we ought) before we come to the Table of the Lord, restitution is not the least. In restitution these circumstances are to be observed ; first, by whom restitution is to be made ; secondly, to whom ; thirdly, of what ; fourthly, of the time when ; and last of all, the reason why. For the first, he by whom restitution is to be made, is the person oppressing another by any unjust or unlawful means, in his body, in his goods, in his good name.

For the second, to whom restitution is to be made, is the person so and so oppressed, or the party injured ? If access may not be had to the party injured, or if the party to whom restitution should be made, be dead ; or if his heirs be unknown, then let restitution be made by distribution to the poor and needy.

For the third; What is to be restored? Surely that which of right belongeth unto another.

For the fourth, how much ought to be restored; If the quantity of the thing or loss be certain, then let the same quantity be restored: If uncertain (as often it cometh to pass it is) then let so much be restored, as a good conscience thinketh ought to be restored.

For the fifth, to wit, the place where Restitution ought to be; surely in the place where the loss was sustained.

For the sixth, Restitution must have reference unto the time, that it be done forthwith, or at leastwise so soon as conveniently it may be: for the negative precept bindeth to make speed; thou shalt not hold that which is another's; so that there ought to be a readiness of mind to perform this, though the execution thereof be deferred for a season.

For the seventh, to wit, the reason why, is that axiom of Saint *Augustin*, *Non dimittitur peccatum, nisi restituatur ablatum*; the sin is not pardoned, unless the unjust gain be restored.

To conclude this point, together with the Chapter of making conscience, of making conscience I say (which Christians ought to do) of making restitution, before they come to the Table of the Lord, thereby unburdening their souls of a ponderous burden:

If a remembrance of a great reckoning day to come when the conscience shall be turned inside out, like *Benjamin's Sack*. If a check of conscience of the time present, the crying sin of oppression, which will one day lie upon the soul as heavy as lead, will not move men to Restitution, yet at least-wise let common experience do it: Have we not seen it, or at least-wise often heard it, that the third heir doth hardly rejoyce in the injoying of evil gotten Goods? have not these Goods been like the coal taken from the Altar, which (as it is in the Emblem) sets the whole Eagles Nest on fire? or, as the gold *Tollefs*, which they that possessed were seldom found to prosper? *A little* (saith the Prophet *David*, *Psal.* 37. 16.) *that the righteous hath, is better than great riches of the ungodly.* Where we see that a little is preferred before great riches; a little, but whose little? the little of the righteous, or of them who neither get riches by unjust means, or keep them, if they have so gotten them: Great riches, but whose? of the ungodly, those, who, so themselves be rich, care not to make many poor.

CHAP.

CHAP. XXX.

Other rules concerning a Christians examining himself before he come to the Holy Communion.

EXamination, or probation of ones self, may be reduced to these four Heads; whereof the first is faith; the second is repentance; the third, an heart occupied in no other affairs than Holy, and Heavenly; the fourth, a resolution to newness of life.

Concerning Faith, the Communicant ought principally to examine himself whether he stedfastly believe, that God through Jesus Christ, is become propitious unto man, and that through him he attaineth full redemption of his sins.

Concerning Repentance, it is requisite that he examine himself whether he be sorry from the bottom of his heart for his sin, by true and unfeigned repentance; for true repentance makes him feel the burthen, and feeling the burthen, to go unto him that will ease all those that are weary and heavy laden. Repentance makes him to finde the disease, and finding the disease to run unto the Physician, and recieve this spiritual Phylick of the soul.

Concerning an heart occupied in Holy and Heavenly affairs; the Communicant ought
to

to examine himself whether his heart be occupied in good thoughts; now, what better thoughts may possess the minde of the faithful Communicant presenting himself at the Table of the Lord, than these, or the like? O God, Thou art good! O soul thou art happy! Concerning a purpose or resolution of newness of life, the Communicant ought to examine himself whether he constantly purpose with himself that he will correct all his faults, and not commit them againe for all the allurements that the world can offer. And although he hath a thousand times fallen into the same, yet so often also to purpose with himself amendment; provided ever, that not by his own strength he may hope to perform this, but to place all in the aid and assistance of God, from whom every good and perfect gift descendeth, *James* I. 17. and to whom we are evermore to pray with him: We believe, Lord, help our unbelief.

CHAP. XX.XI.

Of quietness of mind before the receiving of the Holy Communion.

Great defects there are in many, that coming unto the Holy Supper of the Lord, they come sometimes perplexed with various thoughts; sometimes distracted with a multitude of earthly businesses; these defects

fects ought to be removed; for what more convenient at this time, than to have a quiet mind, sequestred from all troublesome inferior cogitations? When thou enterest into the Church (saith Saint Bernard;) leave without all secular affairs; intend unto him which intendeth unto thee; much more coming unto the Table of the Lord, leave all thy cares, and resign thy self wholly unto God.

It is said of *Socrates*, that his Scholars bringing him presents, *Sophocles*, a poor Boy of the company, comes unto him in this manner: Sir, I have nothing to give you, only I give you my self: To whom *Socrates* answered, Thou that givest thy self to me, shalt receive thy self bettered by me; and so he did, after instruction in virtue and learning. If we have nothing to give, the very giving of our selves to God is acceptable to him, and profitable to us the givers.

There are that write of *Thomas of Aquin*, that Learned Divine, how he was spoken unto in this manner, as it seemeth, from God; *Quid dabo tibi Thomas? Thomas*, what shall I give thee? his reply was said to be, *Te ipsum Domine*, Thy self Lord.

What is the cause that we are often weak and weary? Surely for no other cause than for our distractions in humane affairs. Oh happy were we, had we but a glimpse of that heavenly *Jerusalem* which Saint *John* saw
des-

descending from heaven, *Revel. 21. 10.* Truly this should we see with Saint *John*, if we were with him in the spirit; but this cannot be so long as we are in the flesh.

When our gain (saith Saint *Augustin*) doth purifie in lower places, we remove it into higher, where it is likely to be more safe; this should we do with our cogitations. Saint *Chrysostome* unto the people of *Antioch*, saith, You would bestow your time, and employ your substance where most gain is to be got: Why then set your affections on heavenly things. We see that those who sit upon round things, do sit unstable, but those which settle themselves upon a Corner-stone, sit sure: Christ is the Corner-stone, upon whom we may safely rest; the World is unstable and wavering: Our Saviour both manifested this to his Disciples, *John 19. 33.* *In me you shall have peace, but in the world you shall have affliction:* Where there is a contrary effect between these two, *vos in me*, and *vos in mundo*; you in me, and you in the world; In me peace and quiet, in the world trouble and affliction. Who would take care about puddle water, that may drink freely of the water of life? they that desire nothing but Christ, shall in Christ find all things. *Elkana* saith unto *Anna*; *Am not I better to thee than ten Sons?* *1 Sam. 1. 8.* Is not quiet in Christ better than all the pleasures and profits of the world? there is

no taking aim at a flying fowl, nor settling our affections upon things which are transitorie.

CHAP. XXXII.

Pious Considerations before we come to the Lord Supper.

CONSIDER who and how great an one he is whom thou art about to recieve.

2. If *John the Baptist* sanctified in his mothers womb, thought himself unworthy to unloose the lachet of Christs shooes; May not I say with humility and faith, how dare I recieve him? nay, touch him?

3. If the Apostle *Saint Peter* said to Christ, *Go from me, for I am a sinful man?* How may I presume to joyn my self unto him?

4. If *Uzzab* the Priest was punished for touching the Ark after an unreverent manner: What may I not fear, if I come not with reverence?

5. *Ioseph*, saith *Gregory Bishop of Nyssa, ad Olympia*, laid the body of our blessed Saviour in clean linnen; this clean linnen, may resemble a clean conscience.

6. God saith to *Moses*, *Exod. 19.* sanctifie the people before they come neer the Mount: how much more ought we to be sanctified, before that God cometh near us?

CHAP. XXXIII.

Of external reverence, and kneeling at the time of recieving the Holy Sacrament.

ALthough for no other respect, yet in regard of the solemn performance of religious Offices in the face of the Church, that rule of the Apostle ought to direct us, *Let all things be done honestly, and in order.* For if reverence be to be used in actions of common life, much more in actions tending to the service of God. What gesture doth better become us, presenting our selves at the Table of the Lord, under whose Table we confess we are not worthy so much as to gather up the crumbs, than a gesture of reverence?

Our Lord and Saviour at the first institution of this Holy Sacrament, observed that which custom and long continuance made fit in celebrating the Pascheover. We in celebrating the Lords Supper, observe that which fitness and decency among the people of God, and long practice of the Church hath made usual.

The service of God consisting both in the inward humbleness of the mind, and outward reverence of the body, doth manifest, that duties ought to proceed from humility in Both. As nature first maketh the heart, and after, external parts in man: So, first, God

require obedience of the mind, as in the first Commandement, and next reverence of the body, as we see in the second. Again, our bodies are the members of Christ (as the Apostle speaketh,) and members ought to be obedient to their Head.

To say that outward reverence is not expedient, is a branch of the Heresie of the *Manichees*. To come unto the Holy Table of the Lord in any other behaviour than besee-meth humble Suppliants, meekly kneeling upon our knees, being now to recieve grace from the Giver of grace were great indignity offered. To come into such a presence, and to demean our selves, as if we assembled to sit in Commission with God, is sure far from Christian piety. 1 Cor. 14. 24. If one come in that believeth not, seeing no reverence, what shall he say? If he see reverence, then he saith, God is in them of a truth.

David went uncovered before the Ark, *Michal* mocked him; *David's* answer is, It is before the Lord who hath exalted me. In the first of *Kings* 8. *Solomon* in all his glory was upon his knees. In the fourth of the *Revelation*, the four and twenty Elders, which signified the Church triumphant, fall down before him, that *was* and *is* and *is to come*.

We owe to God a twofold devotion, internal, and external; the one to be left done, the other not to be left undone. The words
of

of our Saviour to the Woman of *Samarita*,
God is a Spirit, and the true Worshippers are
they that worship him in Spirit and Truth; they
do not take away external worship, as Saint
Ambrose, and Saint *Cyril* expound that place:
but *in Spirit*, that is, without the shadows of
the *Jews*; *In truth*, with the error of
the *Gentiles*. So, in Spirit principally, but
not in Spirit only; for he that created both
body and soul, will have duties of both. It will
be replied, that Pagans have kneeled to their
Idols, so it may be that Pagans have wor-
shipped the Sun, shall we therefore cast away
the use of the Sun?

Sure kneeling is a gesture well befitting
so Holy a service. St. *Paul* blamed the *Corin-*
thians for their unreverent assembling at the
Lords Table, and tells them there was a dif-
ference between Gods house and their own,
between Sacred, and the common assemblies,
2 *Cor.* 11. 22.

Let them therefore take heed by the exam-
ple of those *Corinthians*, amongst whom ma-
ny were afflicted and punished unto death as
the Apostle in that place testifieth, for their
want of reverence at the Table of the Lord;
they that make no more of this Holy service
than of some familiar and ordinary repast, let
them call to mind who hath said it, *Every knee*
shall bow before me, *Esay.* 45. 23.

It is often repeated, and to our greater
shame neglected, *Psal.* 95. 6. *Ob, come let us*

worship and fall down, and kneel before the Lord. We must learn of Saint Paul, to bow our knees unto the Father of our Lord Jesus Christ, *Eph. 2. 14.* and not to be as the people, of whom the Prophet *Esay* complaineth, *Esay 48. 4.* whose neck was an Iron sinew. We call it a service, and beseech God to accept it as a reasonable service: Now servants before their Masters will shew respect and reverence. We may consider the place where we are, which is the house of God, and holiness becometh his house. saith the Prophet *David*. *Jeremy* biddeth us to lift up our hands and hearts to God in the heavens, *Lam. 3. 41.* At the Table of a mortal man, we will use to take the lowest room; much more ought we to humble our selves at this so high and so heavenly a presence.

Saint Paul doth require the lifting up of pure hands in prayer; and Saint James saith, *G O D resisteth the proud, and giveth grace to the humble*: Then may the devout Communicant use that of St. Bernard, *Domine, qui das gratiam humilibus, da gratiam ut sim humilis*: Lord, thou that givest grace to the humble, give me grace to be humble.

CHAP. XXXIV.

*A Prayer to God the Father, to be said
before the Holy Communion, used by
Thomas of Aquin.*

O God, the Creator of all things, Father
Omnipotent, whose beginning receiveth
no beginning, whose everlastingness
is without end, whom all things confess their
Maker; I miserable and unworthy sinner,
being now to approach to the honourable
Feast of the body and blood of thy dear Son,
our Lord Jesus Christ, carrying a troubled
heart, a defiled body, a polluted tongue, and a
wounded conscience, am much perplexed,
and what to choose, I know not; for if I come
not, I fly from life, and if I come unworthily,
I purchase damnation. O high Divinity! O
dreadful Majesty! O loving mercy! whither
shall I go? or, whither shall I fly? or what
(miserable creature that I am) shall I do?
I have sinned against Heaven and before
thee, and am not worthy to ask thee any
thing as a Son, but sorrowfully sighing, and
striking my breast, and travelling I speak;
Woe is me, wretched sinner, I have lost that
which pertaineth to me of a son; but thou hast
kept the goodness of a most loving Father?
pardon therefore, O Father, O most gen-
tle Father, pardon, pardon thy prodigal
son

son returning, though at last; and stretching forth thy hand of mercy from high, relieve me wretched sinner in peace and favour; who liveth and reigneth God for ever and ever, *Amen.*

CHAP. XXXV.

Another Prayer to God the Son, before the Holy Communion.

O Lord Jesus Christ, which art the only Son of God, the most high King of Kings, Lord of Lords, the Image of the Father, the brightness of eternal light, whom the Angels do desire to behold, who after all thy suffering, praying for thine enemies, now sittest at the throne of Glory: who am I that do presume not only to behold thee my God, but also to take and receive thy body in the lodging of my body and house of my soul, contaminated Sinner? O miserable that I am, and most unhappy of all men, which do this so exceeding great injury to thee my God and Saviour! For when a thousand years of tears are not sufficient to relieve, at the least but once worthily, this reverent and most precious Sacrament, so high and divine a Mystery; I, wretched and unworthy creature, daily offending, and adding sin unto sin, unprepared, and of an heart less contrite and purged, do notwithstanding
take

take upon me often to recieve it. But because thy mercy is greater by infinite, than my miserie, neither hath it been heard from the beginning of the world, that thou hast ever despised the prayers of the humble, which savest them that trust in thee, and which hast shed thy precious blood for our salvation, and the salvation of the world; and for an everlasting pledg of thy love towards us hast ordained this Sacrament; trusting in this thy unspeakable love, I most humbly prepare me to thy Table, and of putting out from the house of my soul, the sowre leaven of hatred and evil will towards all, that I may keep this Holy Passeover, with the sweet bread of sincerity and love.

Grant me thy grace, that this Holy Mystery may turn and become effectual to the life and salvation both of body and soul, that I may firmly abide in thee, which intend this day to recieve thee into me.

Let my mind be confirmed amongst so great mysteries with thy comfortable presence, that it may understand thou art present with her, and rejoyce perfectly before thee, the fire which alwayes burneth, the brightness which alwaies shineth: Sweet Jesu, Good Jesu, the bread of life which refresheth us ever, and yet never decay'it; which art alwaies eaten, and remainest alwaies whole, inflame and sanctifie thy vessel, purge it from malice, fit it with thy grace, and being
fil-

filled, preserve it evermore in thy Holy love, which livest and reignest one God, world without end, *Amen.*

A Prayer to God the Holy Ghost.

O Holy Spirit, make my spirit conformable unto thee; sanctifie me, O thou sanctifier of the hearts and reins, that I may be prepared to recieve him Holy, who is the Holy of Holies, to thy glory; to whom with the Father and the Son, be all glory, world without end, *Amen.*

CHAP. XXXVI.

Of the devout man, to whom Christ in his Supper sheweth favour.

I Magine thou hadst been at *Ferusalem* when this noble Sacrament was instituted by Christ, that thou hadst been invited by some of the Apostles to be present, consider with what joy thy soul had recieved this message, and how hastily, all business laid aside, thou wouldest have run thither.

2. Imagine, that as soon as thou hadst come to the Supper, the Lord had washed thy feet, and said, with tears falling on them, I do this to wash away many sins committed against thy Creator, by walking through ungodly

godly waies, I wash thee for the labour which thou shalt suffer for me in a spiritual life.

3. Imagine that Christ said unto thee, Come unto the Table of Angels, eat my Bread, drink Wine; which I have mixed for thee; or, as it is, *Cant. 5. 1. Eat, O friends, drink, ye drink abundantly, O beloved.*

4. Lastly, imagine how he bad thee sit down at the Table, casting his most loving eyes upon thee, saying, *Desiderio desideravi*. With a desire have I desired to eat this Passee-over with you. Christ our Saviour desired, to shew what thou oughtest to desire; as if he should say, I have prevented thee with great benefits, and will hereafter, only continue in the love of me. Consider what modesty thou wouldest have used at that Holy Table, with what attention thou wouldest have recieved the words of Jesus, *Eccles. 49. 1. The remembrance of Josiah (saith the wise-man) is like a perfume*; much more pleasant is the remembrance of our Lord Jesus his last institution unto us.

The Fruit of this Meditation.

THe Fruit is, to give the Lord hearty thanks for this inestimable benefit, now to be recieved; to beseech him, that he would not suffer thee to dye ungrateful; to call to mind, that Christ kept the best Wine untill the last: lest this Holy repast, as a sweet remembrance

brance of his love at parting, that this love of his was a motion natural, which motion (say the Philosophers,) is most forcible towards the end.

The Soliloquy.

O My soul, how lovingly doth the Lord knock at thy door with a desire of entering in, and resting with thee! arise (O my soul) and Christ shall give thee light: not only the Shepherds of *Bethlehem* had cause of joy, who found as it was told them; but thou hast cause of joy too, who shalt finde the joy of *Israel*. No marvel though *Martha* and *Mary* went forth to meet the Lord, knowing how he would fill their minds with celestial consolation. Go forth (O my soul) to meet him that cometh unto thee, who is the stay, yea, the whole stay of all thy being. The water that is separated from the fountain, vanisheth; the Bough that is cut from the Tree, withereth; the body from which the soul is gone, dyeth; depart not therefore (O my soul) from the soul of thy soul, but imbrace him with all gladness. Lord, as there is no doubt but that such was the excess of thy love and favour, whereat even the Angels were amazed; so is it sure that I was more bound, not only to run the way of all thy Commandements, but also to spend my life for the love of thee. Thou hast bestowed

flowed upon me, this so excellent gift, more noble than humane understanding is able to concieve; from whence springeth an obligation, which doth bind me unto thee. Who doth not see that I should be more thankful, if I acknowledge not thy singular love? O my heart, open thy self, and shew with what bond of relovng Jesus, loving thee, thou art bound.

CHAP. XXXVII.

When you are about to communicate, and are now recieving the most Holy Eucharist, meditate upon these sayings of Holy Scripture.

1. **E**cce sponsus venit, behold the Bridegroom cometh, go forth to meet him, Mat. 25. 6.

2. Ecce ancilla Domini, behold the Handmaid of the Lord, be it unto me according to thy word, Luk. 11. 8.

3. Dic verbum, & vivet anima. I am not worthy, &c. Do but say the word, and my soul shall live, Mat. 8. 19.

4. Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in, Psalm. 24. 7.

5. Taste and see how gracious the Lord is; blessed is the man that putteth his trust in him, Psal. 34. 7. Saying. Hoc facit in meam commemorationem,

G

morationem, Do this in remembrance of me,
I Cor. II.

O good Jesu, joyn me inwardly unto thee,
to the glory of thy Name, and the Salvation
of my soul.

Also in the time of communicating, say,
Turne unto thy rest (O my Soul.) Again,
Lord say unto my soul, I am thy salvation.
And again, O knit my heart unto thee, and
I will fear thy name : And last of all say,
O most loving and sweet Jesus, the love and
sweetness of my heart, the life of my soul,
my mellifluous food, have mercy on me,
be with me, O Lord, now and for ever. *Amen.*

Or thus.

Good Jesu, the sweetness of my heart,
the life of my soul, my eternal God,
bountiful Jesus, joyne me neerly to thee to
the praise and glory of thy Name, and to the
salvation of my soul. *Amen.*

*Immediately after your receiving, say
the 103 Psalm.*

Praise the Lord (O my soul;) and all
that is within me, praise his Holy Name.

2. Praise the Lord O my soul; and forget
not all his benefits.

3. Which forgiveth all thy sins, and healeth
all thy infirmities.

4. Which

4. Which saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

5. Which satisfieth thy mouth with good things, maketh thee young and lusty as an Eagle.

Or that Hymn of Simeon, Luke 2. 29.

Lord now lettest thou thy Servant depart in peace: for my eyes have seen thy Salvation.

So soon as you have Communicated, say also.

THy blood (O Lord Jesus Christ) which was shed for us, let it be to the remission of all our sins, of all our negligences and ignorances; let it be to the strengthening, increase and conservation of Faith, Hope, and Charity; of Graces, of Virtues, of carefulness of pleasing thee, O Lord, in this life, and of attaining glory in the life to come.

CHAP. XXXVII.

Of the great esteem and devotion given by the ancient Fathers to this Holy Sacrament.

With what Charity of body, and purity of mind ought I to receive that

that Mystery, where thou, O Lord, art the Feeder and the food, the Giver and the gift?

Ambrosius in oratione ant. sacr. cen.

Saint *Hierome*, a little before his departure, being a bout to recieve, humbly kneeling, did communicate with many tears, *Euseb. in vita S. Hieronymi.*

It is written of *Constantine*, no less godly, than mighty Emperour, that with great reverence and devotion, before any attempt against his enemies, his wont was, to recieve the Holy Eucharist, *Euseb. in vita Constant.*

By the force of this Sacrament, the force of the Devil is rebated, *Ignatius ad Ephes.*

S. *Cyprian* called this blessed Sacrament, a joyful solemnity, *Cypr. de Cæn. Dom.*

Of the old Christians their solemn assembly to receive the Eucharist, was called an Assembly, or Feast of Love.

CHAP. XXXIX.

A Form of thanksgiving, after the receiving of the most Holy Communion.

I Give thee thanks, O most loving Jesus, who hath vouchsafed to admit me a sinful creature, to the magnificent and quickning Feast of thy sacred Table.

Thou wouldest that I should be as the Ark of the Covenant, where thou thy self vouchsafest to abide. Thou wouldest that in this
Ark

Ark Manna should be kept, wherewith thou didst feed thy people, until they entred into the Land of Promise. Cause I beseech thee, that this Manna now recieved, whereof that was but a figure, may be preserved in my soul, that I may feel the effectual fruit of thy passion, for the remission of my sins, the merit of righteousness purchase^d only by thy passion, and the reward of everlasting glory.

Cause also, that like as in the Ark the Tables of the Law were kept, so a desire of fulfilling thy will may be contained in my soul; grant that I may honour, love and obey thee; that I be separated from this love by no allurements whatsoever of my Ghastly enemy. Tarry with me, O blessed Jesu! untill the evening of mine age; and when the night of death approacheth, I will not let thee go till thou hast blessed me, and yielded to this Petition of my sobbing soul. O Lord, fulfil her desire, never depart from her.

What blessing shall I give unto thee, O my dear Saviour? Where shall I begin to express my love and duty towards thee, which hast said, *Behold, I am with you, even unto the end*? My soul desireth to be satisfied in the beholding of thy countenance, even as the Heart longeth for the fountains of water. Turn thee (O my soul) unto thy rest; for the Lord hath done well for thee; he hath

shewed thee marvellous great kindness in the land of the living. *For this cause also is my heart glad, and my glory rejoiceth, and my flesh shall rest in hope; bless thou the Lord, O my soul.*

CHAP. XL.

Another Form of Thanksgiving.

OMnipotent and most loving Father, I cannot give thee thanks worthily or enough, according to the desire of my mind, for the treasure of this heavenly food, which thou hast now given me in this heavenly mystery, the true bread of Heaven, that everlasting meat which abideth for ever, thy Blessed Son, our Lord and Saviour Christ Jesus, in whom I have obtained, by the gift of the Holy Communion, an assured pledge of an inheritance to come. Grant (O Lord) that I may daily profit in vertue and godliness, that this Sacred union with Christ my Redeemer, may be in such force in me, that rejecting all evil wayes, I may go forward in piety towards God, chastity towards my self, and charity towards my neighbour, to thy good pleasure, through the same our Lord and Saviour Jesus Christ. *Amen.*

The Soliloquy.

A Wake my soul, and behold the new favour wherewith thy loving Jesus doth prosecute thee. Thou hadst good cause to rejoyce, that the Lord of majesty vouchsafeth to come unto thee, to comfort thee. Vouchsafe only a good will for all his bounty towards thee. Be not as the Nine unthankful Lepers, who forgot their curing. Cast all thy care upon him, who careth for thee: Cease not to magnifie him (O my soul!) for he that is mighty hath magnified thee, and done great things for thee.

Thou knowest how the Son of God hath loved thee, when departing out of the world unto the Father, he left thee so comfortable a remembrance and seal of his mercies. O love without measure! Returne (O my soul) give glory unto God, for the Lord hath blessed thee: Return to thy gracious Saviour, of whom thou mayest say, Here will I rest, here will I dwell for ever.

Can it be, O Lord, that thou wouldst follow man with such love, as to unite thy self unto him? Rejoyce, O ye sons of Adam, for no longer shall that of the Prophet be applyed to you; *My tears have been my meat day and night, whilest they yet daily say, where is now thy God?* Tears are now no longer your meat, but the gladsome food of Angels, your

God is with you, even unto the end. The poor do eat, and are satisfied. O Lord grant me the grace of devotion and thankfulness, that I may ask instantly, expect patiently, receive it gratefully, conserve it humbly, and use it diligently, to the glory and honour of thy Holy and Blessed Name. *Amen.*

I desire to offer my self, my soul and body, a sacrifice unto thee: Nay, I offer up all my sins, both original and actual, upon the acceptable Altar of thy mercy: consume them with the sacred fire of thy love, and let this Offering *as Abel's Offering*, be well pleasing in thy sight. But to returne unto this heavenly food now received: Ah hard and perverse heart of mine, how canst thou continue earthly, when as thou art fed with the bread of Heaven? When at length wilt thou become heavenly? How is it that thou dost remain sensual, and alienated from the Spirit, which art spiritually conserved? Is it because thou dost consist of earth! O Jesu! remember here what thou hast elsewhere said, *I come to send a fire, and what is my desire, but that it may be kindled?* Luk. 12. 29. Let it be kindled in me, that I may be carried upward; and seek the things that are above, where thou sittest at the right hand of God: that though my body converse here on earth, my affections may be in heaven; that from henceforth not so much I do live, as thy grace may be said to live in me.

CHAP. XLI.

The Eleventh general Meditation to be used after the recieving of the blessed Sacrament.

1. Consider, with what labours and tears *Adam*, after he was cast out of Paradise, did eat the bread of carefulness all the dayes of his life. But now Man, recieved into the state of grace, is come to feed on the bread of life.

2. Consider, that *Solomon*, 1 *King* 7. 8. would not let his Wife, the Daughter of *Pharaoh*, an Idolater, dwell in his house, because the Ark of God had been there: So we ought not to let sin reign in us after the recieving of the Holy Eucharist, because the Ark of this Covenant also hath been recieved of us.

3. Consider, that as the *Israelites*, when they had eaten the Paschal Lamb, and were delivered from *Pharaohs* bondage, made no stay in *Egypt*, but set forwards forthwith towards the land of Promise: So, after this our Passeeover, wherein a mighty deliverance from the hands of the spiritual *Pharaoh* is obtained, we are to depart from the works of darkness; to go forwards without delay, from grace to grace, from virtue to virtue, until we come to our heavenly *Canaan*.

4. Consider, how the Wise man, when they

had seen Christ at *Bethlehem*, and there done their homage, *Mat. 2. 12.* they returned not by ambitious and cruel *Herod*, nor by troublesome *Jerusalem*, but *per aliam viam*, another way: So we having visited Christ at our *Bethlehem*, which signified the house of bread, and there offered our souls and bodies a sacrifice unto him, should returne towards our own country which is a bove, not by the ambitious and troublesome desires of the world, but pass peaceably a better way, that we may at last come unto our heavenly, that is, our proper country, there for to abide for ever.

5. Consider how just *Noah* was an hundred years together, labouring to frame and build an Ark to save him from the flood; and how should we endeavour for the time to come, to spend it wholly in framing a good conscience before God and man, which shall one day save us from a flood of miseries?

6. Consider that a Publican, *Luke. 9. 3.* who before did exact by extremities from others, but having recieved Christ into his house, became beneficial unto others, and readily made restitution for all the wrong he had offered before time.

7. Consider the admonition and absolution that Christ gave unto him that was cured by the Pools side, *Joh. 5. 14.* *Behold thou art made whole, sin no more.*

8. Consider, how *Saul*, he was preserved by God, became another man.

9. Con-

9. Consider how God doth complain by his Prophets, against the ingratitude of his people, and how he accepteth those who are thankful unto him, *Esay* 1. 2. *I have nourished children, and they have rebelled against me.* *Luke.* 17. 18. *Christ saith unto the Samaritan, Arise, go thy way, thy faith hath made thee whole.*

10. Consider, that to make an Apostasie from the calling to grace, were great indignity offered unto God, and hurt to our selves.

11. Consider, how from henceforth we ought to keep a watch over all our senses, without which the soul is as a City without walls, exposed to the invasion of enemies: Or as a vessel without a cover, which in the old Law was impure.

12. Remember, how the children of Israel, to avoid the punishment of the first born of the Egyptians, sprinkled their door posts with the blood of the Lamb; in like manner, to avoid the death of sin, let us sprinkle the posts of our hearts with a continual remembrance of Christs Passion; I bear in my body the dying of Jesus saith Saint Paul.

13. Remember that, *Cant.* 5. 8. *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?*

The Fruit of this Meditation

IS, first, to acknowledg, with all thankfulness, Gods goodness towards us; secondly, to apply our selves wholly, for the time to come, to serve him in holiness and righteousness, that we may daily endeavour to appear before the God of gods in *Sion*, Ps. 48. 7.

The Soliloquy.

Remember (O my soul) that thou hast been fed with the food of Angels, and therefore shouldst not now turn to feed on the husks of swine, that is, sensual affections. Thou knowest, that wise King *Salomon*, in the first of *Kings* 7. 8. would not that his own Wife, who was *Pharaohs* Daughter, should dwell in the house where the Ark of God was; for he counted it wickedness, that a Woman descending from the stock of the Gentiles, enemies unto God and his people, should inhabit so holy a place. How great wickedness then should it be, to receive sin, where God himself, the Lord of the Ark, is conversant. In the Ark were contained the Table of the Law; in my heart let there be ever a desire of fulfilling thy will. When the God of all Power and Majesty hath made thee his handmaid, is it not a sign of singular love and favour? oughtest thou not to render him

him again all service and duty. The Patriark *Jacob* was content to serve seven years, and after that seven more, and all for *Rachel*: Which time, notwithstanding, seemed short unto *Jacob* himself, for the love he bare to *Rachel*. Much shorter should the time seem to thee, wherein thou servest this Lord; all labours may be accounted light for this love, who is more to be loved than any earthly creature, by infinite degrees. Thou shouldest be happy (O my soul) if thou knewest what dignity it is to serve so high a Lord. Call to mind how thou hast served in times past this vain world, whereby thou hast been subject to many perturbations: How many bitter crosses hast thou sustained in this service? Now by the help of thy heavenly Lord, whom thou hast this day recieved, thou art able to tread under foot all the allurements of thy Ghostly enemies, and become mistress of thine own Passion. Remember that holiness becometh the house of God, whose house thou now art. Consider, that to serve God, is to bear rule. Think thou art no longer thine own, but Gods, to whom thou hast consecrated thy self. His Will, not thine, ought ever to be fulfilled; that in all things you yield humble obedience, and reply with the Apostle, *Quid vis me facere?* *Act. 9. 6.* Lord, what wilt thou that I do?

CHAP. XLII.

Cautions to be observed of the devout Christian after receiving the Holy Sacrament.

That he be no less careful now after this heavenly repast in the exercises of devotion, than he was before in preparing himself.

2. That he useth much silence, and some solitariness the same day, that he may be private thereunto, *Dei & sibi*, to God and himself.

3. That he retire himself from worldly affairs.

4. That he often determine of his future conversation, to be religious and fearing God.

5. That he resolve with the Prophet, *Psal.* 39. 1. *Dixi custodiam vias meas*, I said, I will take heed unto my wayes.

6. That he resign himself wholly to Gods pleasure.

7. That he use all the means which be helpful in the resigning himself wholly unto Gods pleasure; of these meanes some are general, and some are particular.

1. Among the General, the first is a stedfast purpose not to offend God in this or that sin from henceforth, whereunto he hath been formerly subject.

2. It

2. It doth much help, to flie occasions which are wont to draw men to sin, as the place of ill company; for it is written, *Death-entreteth in by the windows* Jer. 9.

It doth much help to resist temptations in the beginning, to extinguish the first spark of evil desire, before it enflame the heart; which is done, if we flie to prayer, and meditation of Christ's passion.

4. It much helpeth to keep the purpose of not offending God, to hear the word of God; to read good books, by this means the heart of man is recollected.

5. It availeth not a little to be very conversant in the sight of God, to have this inscription in the house or place of our most abode: *Noli peccare, quia Deus videt*: sin not, because God sees thee.

6. A good mean of Holy life, is to flie idleness, the nourishment of vice.

7. O Consider, that having now cast out *Jonah*, that is some sin of disobedience to God, we shall be careful for the time to come. Why did the Holy man *Jeb* make a covenant with his eyes. but that he knew that sight did cause cogitation, cogitation delight, delight consent, and consent would bring forth sin.

8. Last of all, an effectual mean against all vice, is the often recieving the Holy Sacrament, which is wont for to strengthen the soul against temptation.

CHAP. XLIII.

Considerations concerning newness of life, to be used after the receiving of the Holy Communion.

1. **L** Et the faithful Christian call to mind that as often as he receiveth the Holy Sacrament of the Lords Supper, so often he cleanseth himself in the blood of Christ, which is thereunto very powerful; now having been cleansed and washed, let him say with the wise man, *Cant. 5. 3. Lavi pedes meos, quomodo inquinabo eos?* I have washed my feet, how shall I defile them?

2. Let him call to mind, that it is to small purpose with the sick man to go to the Physician, and by and by, either wilfully to run into a relapse, or not to observe remedies given him for his health.

Now of Remedies or spiritual Antidotes against sin, some are general, and some are particular: Amongst the general, the first is, to be as it were alwayes conversant in the sight of God, who is the witness of all our Actions: I mean, to be ever conversant in the sight of God, is to call to mind that of the Wiseman, *In omni loco oculi Domini contemplantur bonos & malos*; In every place the eyes of the Lord do behold good and evil: That of the Prophet David, *Provide-*
lam.

habe Domini in conspectu meo semper; I alwayes had the Lord in my sight: That of *Tobias* to his Son, *Omnibus diebus vite tue in mente habeto Deum*: Have God in thy mind all the dayes of thy life. Let this also be written in thy mind, *Virtue shall see God*.

In the old Law, the Almighty God commanded (*Num. 15. 18.*) the *Israelites* to wear Fringes upon the borders of their garments, that when they did look upon them, they should remember Gods Commandements, and do them: Surely, in-like manner, it shall be much pleasing unto God, if with any sign, we are stirred up to remember the presence of God.

The second is, to meditate at all hours, of the hour of our departure out of this life, according to that of the Wise man; *Memorare novissima tua, & in aeternum non peccabis*; Remember thy latter end, and that thou shalt never do amiss.

The third is, to beseech Christ not to go from us, as the Disciples did, *Luk. 24.* because the night of death draweth nigh.

The fourth is, humble, devout, and continual prayer, according to that of our Saviour; *Orate, ne intretis in temptationem*: Pray that ye enter not into temptation; and sure none falleth into temptation, but first he falleth from prayer. Wherefore, that of St. Paul to the *Thessalonians* is alwayes to be remembred and practised, *Orate semper*, Pray continually, *1 Thess. 5. 17.* The

The fifth, to flie all allurements to evil, wanton talk, wandring cogitations.

The sixth is, often to hear the Word of God, which doth collect the heart of man, allay passions, and replenish the will with good desires; the reading of religious books, and often meditating of the benefits of God: *Joseph* saith, *How can I sin against my Master, seeing he hath put all things into my hands?*

The seventh is, in the begining, diligently to resist temptations; to nip Vice in the bud, to kill the Serpent in the egg, and to dash the little one or small sin against the stones. If a mans enemy stood at the door pressing to enter in, and hurt him, who would not keep him out, who so careless of his safety, as to receive in such an one?

The eighth is, often to call to mind the happiness of good men, the calamity of the evil, and the vanity of the world; *Qui bene vivit* (saith *Origen*, *Homil. 14. in Levitic.*) *est verus homo*, imo *est quasi Angelus*: He that lives well, is a true man; yea, rather an Angel.

The ninth and last is, a daily and devout Meditation of the passion of Christ our Lord, calling to mind that of the Apostle *St. Paul*, *Heb. 6. 6.* that obstinate sinners crucifie again the Son of God.

From remedies of sins in general, let us come in the next place to the remedies of several vices, or sins in particular.

CHAP. XLIV.

Remedies against Pride and Vain glory.

TO repress Pride and Vain glory, it shall help a man,

1. That he daily meditate how vile he himself is in the body and mind.
2. That he is raised from low state by the favour of God.
3. That what good soever he hath, he hath it from God.
4. That Pride makes a man contemptible to men, and hateful to God.
5. That God resisteth the proud, as appeareth by *Lucifer*, *Roboam*, *Nebucodonosor*, *Antiochus*, *Senacherib*, and others: And *ruina precedentium*, it is *admonitio subsequentium*, the fall of them that go before, it should be the admonition of them that follow after.
6. That it deprived them of spiritual goods, especially of grace, whereof being deprived, they fall into the Ocean Sea of evils.
7. That Christ our Saviour hath said, *Discite ex me, quia humilis sum*: Learn of me, for I am humble.

CHAP. XLV.

Remedies against Covetousness.

1. **L**et every one consider, that the mind of man is no more satisfied with much, than it is with little; and therefore the desire of having, brings the mind to a perpetual agitation.

2. That Covetousness is the root of all evil, *1 Tim 5*. From hence come Wars, Hatred, Enmity, Seditions, and innumerable Evils, which turn away the mind from spiritual things, and from God.

3. That he consider the shortness of his life, and that no mans life consisteth in the abundance of his Riches, as our Saviour admonisheth, *Luk. 12. 15*.

4. That he trust in God, which feedeth the sparrows and young ravens.

5. That he is a Steward, and not a Lord of temporal riches.

6. That he set before his eyes an example of Christ, and all Holy men, who despised earthly riches, to be rich in God.

7. That he remember it was spoken by our Saviour. *It is a blessed thing to give, rather than to receive, Acts 20. 35*.

8. That the best riches are treasures in Heaven, *Mat. 6. 19*.

CHAP. XLVI.

Remedies against luxuriousness of life.

1. **T**hat from hence come diseases of body, and griefs of mind.
2. That Idleness is the cause of this evil.
3. To depart from the company of those that are wont to excite unto this evil.
4. To be careful that we give not our enemy strength, but by abstinence rather (as the abstaining from strong wines, and hot meats) to repress him.
5. To repel evil thoughts.
6. To use much fasting and prayer; for this kind of spirit is cast out by fasting and prayer.
7. To meditate how vain this sinful pleasure is, how vile, and what is the foulness of this sin.
8. How it hath been punished by the overthrow of Sodom and Gomorrah.
9. That Chastity is rewardable with God and Man: With God, in that it is said, *Blessed are the pure in heart, for they shall see God:* With Man, *Who so loveth pureness of heart (saith Solomon) the King shall be his friend,* Prov. 22. 11.

CHAP. XLVII.

Remedies against Anger.

TO call to mind that of the Wise-man.
A soft answer, appeaseth wrath, Pro. 15. 1.

2. To consider how unbecoming a thing for man, Wrath is, which makes him fierce as a beast, and furious as a mad man.

3. Let him consider the effect of Wrath: Which are for the most part, Contumelies, Out-cries, Indignations, Blasphemies, and swelling of the mind.

4. Let him consider the punishment of this vice, *Qui irascitur fratri, Mat. 5. 22.* Whoever is angry with his brother unadvisedly, shall be culpable of judgment.

5. Let him call to mind how many injuries Christ suffered for us, from whom all his adversaries could not wrest one angry word: And, *Christ suffered for us (saith Saint Peter,) leaving us an example; who, when he was reviled, reviled not again, 1 Pet. 2. 12.*

CHAP. XLVIII.

Remedies against Envy.

1. **C**onsider how unprofitable Envy is, which only vexeth him that is envious.

2. That God is the revenger of wrongs, and that vengeance is his.

3. That

3. That we are commanded to overcome evil with good: That if our enemies thirst, we give him to drink; for in so doing we heap coales of fire upon his head; that is, give him incitements of charity, and provokements of loving again.

4. That envy is against the law of nature: for one member will be helpful to another; as if the foot be sore, the head will look down unto it, the hands will stroke it; now we are all members one of another, the Apostle teacheth us, *Rom. I. 24.*

5. To call to mind that of our Saviour, *Forgive, and he shall be forgiven, Luk. 6. 37.*

CHAP. XLIX.

Remedies against Gluttony.

TO consider how soon the delight of meat and drink passeth away.

2. How much it displeaseth God, *Ezech. 16. 39. Behold this was the iniquity of Sodom; Pride, Fulness of bread, &c.*

3. That Fasting goeth evermore with Prayer and Devotion.

4. That pleasure in meats and drinks, is the pleasure rather of beasts, than men.

5. That nature is content with little. 8

CHAP. L.

Remedies against Sloth.

1. **T**O call to mind that God hath made nothing to be idle; and that every thing in nature is to finish his course by a kind of motion.

2. That slothfulness doth depress the mind, and causeth a loathing of honest labour.

3. That it is nothing else but the Sepulchre of a living man: For they which do nothing, may be said to be dead, or have no being amongst men,

4. That as God made the bird to flie, so man to labour.

5. That labour doth prevent evil, as the vessel that is full can recieve no other liquor.

6. To consider that *David*, not when he was persecuted of *Saul*, or when he was in the war, fell into sin, but when he was at home, doing nothing. That *Solomon*, not when he was building the Temple, but when he was at ease and quiet, offended God.

7. That *Adam*, in the state of innocency, was appointed to labour.

8. That though some come sooner, some later in the Vineyard, *Mat. 20. 8.* yet all laboured that had the penny at the end of the day.

9. That

9. That our Lord and Saviour Jesus Christ having cured the man that lay diseased of a long infirmity, gave him this commonefaction after his curing: *Behold, thou art made whole; sin no more, lest a worse thing come unto thee,* John 5.14.

CHAP. LI.

The chiefeſt figures of the moſt Holy Sacrament.

THe firſt figure of this Divine Sacrament is mentioned in *Genesis*, Chap. 14. 18. When *Abraham* obtained a noble victory againſt thoſe Kings there ſpoken of, *Abraham* returning from the victory (ſaith the Scripture) *Melchizedech* the King of *Salem*, for that he was a Prielt of the moſt high God, offered Bread and Wine, and bleſſed *Abraham*. But that *Melchizedech* was a figure of Chriſt, Saint *Paul* to the *Hebrews* proveth, Chapter 7. and that the Bread and Wine offered of him was a figure of the body and Blood of Chriſt, which he (being a King and Prielt after the order of *Melchizedech*, *Pſal.* 109.) offered to the moſt high God, and afterward left unto us his Body and Blood ſpiritually, under the ſigns of Bread and Wine, as the Holy Fathers with one conſent do teach. But of this figure learn, as in the moſt Holy Sacrament, we faithfully receive Chriſt, and obtain a bleſſing of him,

H

ſo

So it is necessary, that first, we prepare to fight against the unruly motions of our mind, and put away our sins by the works of contrition and confession, as that valiant *Abraham* cast out the Kings enemies.

2. A figure of this most Holy Sacrament, was the Shew-bread which was kept on the Table of proposition in the sight of God, *Exod. 25. Levit. 24.* none were to eat of the bread, but those that were clean and sanctified, and therefore it was called the Holy and Sanctified bread, *1 Kings, 21. Mat. 12. 4.* By which is signified, that if we be fed with the Sacred bread of the Law of Grace, prefigured by that bread, it is necessary that we be chaste, and that we have a good conscience.

3. A figure of this Divine Sacrament was the Cake baked under the ashes, which the Angel brought to *Elias*, by vertue whereof he being strengthened (as the Holy Scripture, *1 Kings 16.* doth testifie) walking forty days and forty nights, even to the Mount of God, *Horeb*; where afterwards he saw the Lord. This figure doth signifie the power and efficacy, which the Holy Communion doth yeild us, to finish the troublesome preregrination of this life, even until we come to the heavenly hill, where we shall see God with inexpressible pleasure.

Now, as common bread doth first of all preserve the life temporal; secondly, doth augment and strengthen it; thirdly, although
often

often eaten, yet it doth not breed loathsomeness; yea, rather it is an evil sign, when Bread doth not refresh, to any one. fourthly, a Feast without bread, although it abound with most costly dishes, is imperfect. So this Sacramental Bread, first of all it doth preserve a spiritual life; secondly, by confirming grace, which is the life of the soul, it augmenteth the same, and maketh it strong against the assaults of the Devil; thirdly, to men spiritually minded, it never bringeth loathsomeness, though it pleaseth not the palate of the sick; which cometh to pass, *ex organo malè disposito*, of the palate that is ill disposed.

The natural man, saith St. Paul, perceiveth not the things which are of God, 1 Cor. 2. 14. fourthly, let the Christian man have all the goods of this mortal life, if that be wanting him which is contained in the Holy Sacrament, he hath nothing; yea, rather, he may truly be called miserable; fifthly and lastly, the bread before it cometh to its perfection, suffereth many things; for the grain of Corn which is the matter thereof, is first sown, and covered in the earth, then it is cut down, afterward it is bound as a malefactor, imprisoned in the Barn, threshed out, winnowed, grinded in the Mill, bouted and scorched with fire: So that it may very well agree with this Sacrament, wherein the Elements are not whole, but broken and pour-

red out; wherein all the Passion of Christ our Lord, and his suffering so great things for us is represented, before he become this divine food of our souls.

4. The Paschal Lamb was a figure of this Sacrament, *Exod.* 12. 3. and so *St. Paul* himself saith it was, *1 Cor.* 5. 7. Christ our Passeeover, or our Paschal Lamb, is sacrificed for us, therefore let us keep the Feast.

Now of the old Passeeover this was the Ceremony; It must be a Lamb without blemish, of a year old, it must be eaten at *Jerusalem*, roasted, and in haste, with wild Lettice, and sweet bread; those who should eat thereof must have their shooes on their feet; by which Ceremony God signified unto the *Jews*, that they were strangers in *Egypt*, as we all are in this world; and farther, we are hereby admonished of divers duties required in our Christian Passeeover.

Saint Chrysostom in his 83. Homilie upon *Matthew*, applyeth that Ceremony unto us; If (saith he) the *Jews* about to go onely through *Palestina*, were fed with a Lamb after so careful an order, with what vigilancy ought we to feed in this Sacrament on the true Immaculate Lamb, which have our journey to Heaven? Let, us eat thereof in his Church, eat with charity, going forward to our Land of rest. In the 25 of *Leviticus*, God saith; *You shall eat of the old fruit, until the new come*: So did his people of the old Passee-

Passover; as they were delivered from *Egypt*, so were we from a worser servitude. Of the Paschal and Typical Lamb a bone must not be broken; no more was there of our true Lamb upon the Cross. *Sacrificate filium*, sacrifice my son: So *finite hos abire*, let these go, *Job. 18. 8.*

5. A figure of this Holy Sacrament was *Manna*, given to the people of *Israel* in the Defart, *Exod. 16. 16.* Saint *Paul* also in effect saith as much, *1 Cor. 10.* where he doth mention the two Sacraments: that the *Red-Sea* was a figure of Baptism, and *Manna* of this Holy Sacrament: We did all eat, saith he. of one spiritual meat; indeed our *Manna* is a spiritual meat.

That *Manna* had these properties.

First, although some gathered much, and others less, yet there was a sufficient measure for all: So in this Sacrament of the Lords Supper there is sufficient measure, according to the measure of Faith.

Secondly, *Manna* might be gathered any day except the Sabbath; when the Sun arose, it vanished: So this heavenly *Manna* serveth us until the everlasting Sabbath of the Life to come; and when the Sun of Glory shall appear, it shall then cease.

Thirdly, *Manna* did give taste of all kinds, according unto the will of the eater. This *Manna* hath sweetness, unto the faith of the faithful Reciever, so, and so disposed.

Fourthly, many of the *Jews* were very grievously punished for that they contemned *Manna*, saying, *Our soul loatheth this light meat* *Numb.* 21. 5. So *St. Paul* sheweth, *1 Cor.* 11. and 30. that in his time many were sick and weak among them of *Corinth*, for that this most divine Sacrament was despised, and many unworthily communicated.

Fifthly, *Manna* was called Angels food, *Psalms* 78. so this *Manna* came down from Heaven, *John* 6. 50.

Sixthly, the tast of that *Manna* was like the tast of cakes mixed with oyle, and hony, sweet; what more sweet to the soul than the blessed Sacrament?

Seventhly, they that eat of that *Manna* died, *John* 6. 49. they that eat of this *Manna* shall live for ever, *John* 6. 51.

6. The sixth figure was the Ark; for like as the Ark (saith *Thomas Aquin.*) was made of *Shittim* Wood, *Exod.* 25. 10. that is to say, of shining, and pure Ceder: so was this of the most pure body of the Son of God. Again, the Ark, was gilded within and without which may resemble the wisdom and love of Christ. There were three things in the Ark of special note; the golden pot, the rod of *Aaron*, and the two Tables of the Law.

The golden pot containing *Manna*, may betoken the soul of Christ, containing the fulness of the Deity? the rod of *Aaron*, his Priest-

Priestly power ; the two tables , that he was the Eternal Law-maker.

But the Holy Scripture maketh mention of two things principally concerning the Ark , which do marvellously appear in this Sacrament ; the one, that by the benefit of the Ark the people were not only preserved , but much prospered ; the other , that God grievously punished those who unworthily entreated his Ark , or gave not worthy reverence unto the same. We read 1 *Sam.* 4. when the people of *Israel* in one War against the *Philistines* , had lost four thousand men ; they procured that the Ark was brought into their Tents , hoping by the presence thereof to obtain the Victory ; but the contrary hapned , for the Ark of God was taken by the enemy , and Thirty thousand men perished of the Host of *Israel* , for their perverse life and small piety , having such a presence amongst them.

The *Philistins* also , which unworthily handled the Ark setting it with their Idol *Dagon* , how sharply were they punished ? but chiefly the men of *Ashdod* , as the Holy Scripture saith, 1 *Sam.* 5. 6. the hand of God was heavy upon them : but the house of *Obed Edom* who recieved the Ark dutifully , prospered.

7. A figure of this Sacrament was the Meal of *Helizem* , 1 *Kings* 14. When the Prophet commanded that certain Herbes

should be sod for the Children of the Prophets, they tasting them, found that they were so bitter, that they cryed to *Helizeus*, *Oh man of God, death is in the Pot*; wherefore the Holy Prophet cast meal into the pot, wherewith he took away the bitterness: So Christ by meal or bread of this Sacrament taketh away the bitterness of our afflictions, and causeth that they bring us life, and not death.

8. A figure of this most Holy Institution was that great Passeover which King *Hezekiab* kept, 2 *Chron.* 30. 17. when he prayed for the people, that God would be merciful unto him that prepared his heart to seek the Lord God of his Fathers, though he were not cleansed according to the Purification of the Sanctuary, when he spake comfortably to the *Levites*, and the whole multitude, who kept the Feast with great joy. Our *Hezekiab*, hath not only prayed for the purifying his people, but hath sanctified them, spoken comfortably, kept a joyful Passeover, such as never was in *Israel*.

Last of all, a Prophecie of this our Passeover was that, *Send ye a Lamb to the Ruler of the Land, from Sela to the Wilderness, unto the Mount of the daughter of Sion*, *Esay*, 16. 1.

CHAP. LII.

*Names of Excellency, attributed unto
the Holy Sacrament, and gathered
out of the Writings of Ancient Fa-
thers.*

O { Great
Inestimable } Sacrament.
Divine }
Most Noble }

Oh { Pure
Venerable } Mystery.
Eternal }
Laudable }

Oh Mystery of { Piety. }
Peace. }

Oh { Holy of Holies. }
Blessed. }
Hidden Manna. }

CHAP. LIII.

A short Meditation on these Names of Excellency.

WHat couldest thou do (most merciful Lord) for us and for our good , that thou hast not done ? Thou hast taken our frail nature upon thee , and given us the Divine : Thou hast freely offered unto us the riches of thy mercy , the treasures of thy grace , the abundance of thy Love , by this great inestimable , and most Divine Sacrament ; by this blessed , pure , and venerable Mystery , the Mystery of peace and piety , the Holy of Holies , the hidden *Manna* : Whereby it is evident , with what flames of love thou didst burne , whose delight is , *Prov. 8. 31.* to be with the sons of men ; the fruit of whose love is to shew mercy ; and because the fire of this love could no longer be hid , it must needs break out by this Holy Mystery , left unto us : For which (O Lord) we give unto thee honour , praise , power and dominion , now and for evermore , *Amen.*

CHAP. LIV.

Certain short Meditations upon the Passion, to be used before or after the receiving of the Holy Communion.

O Good and gracious Jesu, thou didst eat the Paschal Lamb in *Jerusalem*, with thy dear beloved Disciples, and arising from Supper, didst gird thy self about with a Towel, and poured'st water into a Bason, and kneeling upon thy knees, thou meekly did'st wash the feet of thy Disciples, and wiped'st them with a Towel.

O most good and gracious Jesu, thou, before thou shouldest suffer, didst bequeath a most excellent good thing unto thy Children, as a fatherly legacy, leaving for us thy most Sacred body to be our meat, and thy most precious blood to be our drink: There can no wit nor understanding penetrate and thoroughly see the bottomless depth of thy Charity.

O most good and gracious Jesu, thou coming to the garden of Olives, began'st to fear, and to be heavy; whereupon thou said'st unto thy Disciples, *My soul is sorrowful unto death*: and then divided and sundred from them, thou setted'st thy self upon thy knees, and falling upon the earth flat on thy face, thou prayd'st unto thy Father, and
fully

fully and wholly resigned'tt and yielded'tt thy self unto him, saying, *Father, thy will be done*: And at length, through a most painful Agony, wherewith thou wert grievously opprest and afflicted, thou did'tt sweat throughout all thy body a bloody sweat.

O good and gracious Jesu, thou, kindled and burning with an ineffable desire to redeem, wentest to meet thine enemies, and suffered'tt *Judas* the Traytor to kifs thee, thy self to be taken, and be bound with all confusion and shame, and most unworthily to be led unto *Annas*, where thou suffered'tt most meekly to be stricken on thy most innocent face.

O good and gracious Jesu, thou being fast bound like a notorious Malefactor, was led unto the house of *Caiphas* the high Priest, where the *Jews* most unjustly accused thee, most spitefully stroke and buffeted thee; scornfully wast thou mocked and blind-folded, being bidden to prophesie who stroke thee, doing to thee innumerable injuries all the night.

O good and gracious Jesu, thou in the Morning was brought before *Pilate*, and with most sweet and pleasant countenance, casting thine eyes down, stoodest before him in the Judgment-Hall; and when thou wast most falsely accused of the *Jews*, and many a rebuke and a reproch was given thee, thou meekly heldest thy peace, and madest no answer.

O good and gracious Jesu, thou wast sent from *Pilate* to *Herod*. This *Herod* of a very curious and vain mind, coveting to see some Miracle at thy hand, asked and demanded many things of thee; the *Jews* cryed out against thee, but thou amongst all these most wisely heldest thy peace: For this cause *Herod*, and all his, despised thee: O how unmeasurable was this humility and obedience! At the will and pleasure of thine enemies, thou wentest forth, thou returned'st again, suffering them to do with thee what they would.

O good and gracious Jesu, thou in the Judgment-Hall being stripped naked, and without all compassion, bound fast to a pillar, was most cruelly scourged; there was thy virginal and tender flesh cut with whips, and torn with stripes, altogether mangled and deformed with black and blew, and many a wound; so that the streams of thy most precious blood ran down on every side upon the earth.

O good and gracious Jesu, after that sore and sharp scourging of thine, to put thee unto more shame, thou wast clothed with a purple red garment, vile and torn; they also making a crown of thorns, painfully pressed the same upon thy most Holy Head; and while the sharp thorns pricked grievously, and wounded sore thy head, thy most pure Blood ran down abundantly over all thy lovely

lovely face and neck; then they putting a Reed into thy Right Hand, and kneeling down before thee, in scorn, saluted thee, saying *All hail King of the Jews.*

O good and gracious Jesu, thou wast brought forth by *Pilate* unto the furious *Jews*, to be gazed and looked upon; wearing thy Crown of Thorns and purple Garment, but they cryed out with more cruelty to have thee Crucified.

O good and gracious Jesu, thou wast delivered up unto the will and pleasure of the *Jews*, who by and by led thee to be Crucified, laying thy heavy Cross upon thy sore and bloody shoulders: Thus didst thou bear most meekly thine own Cross; whose great weight pained thee full sore; and coming unto the place of thy suffering, all weary and breathless with pain, for my sake thou didst not refuse to taste Wine mingled with Gall and Myrrh, which was there given unto thee:

O good and gracious Jesu, when thou wast stripped naked, then where thy sore wounds, by the violent plucking off thy Cloths, renewed. O what a bitter and cruel pain didst thou suffer, when thy tender hands and undefiled feet were with blunt and rough nailes fast nailed to the Cross, and when the joynts of thy limbs were loosed? O with what love and sweetness of charity didst thou offer thy hands and feet to be boared thro-

row !

row ! Then out of the wounds of thy hands and feet, as it had been out of Wells, thy precious blood plentifully gushed out.

O good and gracious Jesus, thou hanging upon the Cross between two Thieves, wast assailed with blasphemies, but thou prayedst unto thy Father the while, saying, *Father, forgive them, they wot not what they do.* Then didst thou promise Paradise unto the Thief : Then gavest thou thy dear beloved Mother (who pierced with the sword of sorrow, stood by the Cross) unto thy beloved Disciple, *John*, and after thou hadst suffered three long hours intollerable pains, and thirsted very vehemently, they gave thee eyfel to drink, which when thou hadst tasted, bowing down thy venerable head, thou yieldest up thy Spirit. O what a disease was sin, which nothing could cure, but the death of the Physician !

O good and gracious Jesu, O good Shepherd, thus thou bestowest thy self for thy sheep ? the right side of thy body was opened with a spear, out of which flowed both water and blood, Mystically resembling the two Sacraments. For us thou wouldst that thy loving and tender heart should be wounded ; afterward thy immaculate body be taken down from the Cross, *Joseph* and *Nicodemus* winding it up in *Synden* or clean Linnen, laying it in a new Sepulchre ; Grant (O Lord) that we may by faith, lay up this thy

thy blessed body in clean affections, and in the new Sepulchre of a devout and religious heart, *Amen.*

A Prayer upon the Passion.

O Son of the living God, most mighty; which for the exceeding great charity that thou didst bear towards me, hast vouchsafed to be made man, thou wouldst for my sake be born in a stable, and laid in a manger, be fed with the little milk of the Maiden thy Mother, suffer neediness and poverty, be sore troubled three and thirty years, with manifold labours and careful pains; thou wouldst for very inward pain and agony be all in bloody sweat, and be apprehended and taken shamefully, be bound, unworthily be condemned, unjustly to be stricken with buffets and blows, be clothed in Purple, by way of mockage; thou wouldst be beaten and torn most cruelly with stripes, crowned with thorns, overladen with a painful and heavy Cross, and be nailed, and fastened to the same Cross. Thou the cloather and garnishers of the stars, hangedst all naked, despised, wounded, and with innumerable sorrows afflicted upon the Cross for my sake. Thou sheddest for me thy most pure and precious blood; all this thou diddest for me. I embrace in the arms of my soul thy venerable Passion, I forsake and renounce all sensual

sual pleasure, I resign my self wholly into thine hands, thine only will, O Lord, thine only will be done in me.

O most sweet and merciful Jesu, mortifie whatsoever liveth sensually in me, garnish and adorn me with thy merits and virtues: O prepare, Lord, a delectable and pleasant habitation for thy self in me; renew my spirit, my soul, and body, with thy excellent grace; knit thee unto me most nearly, change and transform me altogether in thee, that thou mayest still have delight in me. Hear me graciously (O Lord) hear me graciously, for thine infinite mercies sake, *Amen.*

CHAP. LV.

*A Prayer of Saint Augustine, 5
Meditat. 1. 7.*

WHat hast thou committed most sweet Child, that thou shouldest be so judged? What hast thou offended most loving innocent, that thou shouldest be so hardly intreated? What is thy offence? What is the fault? What is the cause of thy death, and occasion of thy Condemnation? I it is that am the wound of thy sorrow, the cause of thy slaughter: I am the desert of thy death, the wickedness of thy punishment, the stroak of thy Passion, the labour of thy tor-

torment. O wonderful manner of correction, and order of unspeakable Mystery! the wicked offendeth, and the just is punished; the guilty transgresseth and the innocent is beaten; the unjust sinneth, and the just is condemned; that which the evil deserveth, the good suffereth; and what the servant committeth the Lord dischargeth: What man hath offended, God satisfieth.

Whither, O Son of God, whither hath thy Humility descended? whither hath thy Charity burnt? whither hath thy Pity proceeded? thy Benignity encreased? whither hath thy Love attained? whither hath thy Compassion extended? for I have done wickedly, and thou art punished; I have committed the offence, and thou art chastened with revenge; I have done the fault, and thou art subjected to torment; I have waxed proud, and thou art humbled; I puffed up, and thou art diminished; I became disobedient, and thou payed'st the punishment of disobedience; I gave my self to gluttony, and thou art afflicted with hunger: The Tree carried me to unlawful desire, perfect charity led thee to the Tree of thy Cross; I tasted of the forbidden Fruit, and thou laydest under the torment; I am delighted with meat, and thou labourest at the door; I enjoy delicates, and thou art torn in pieces with nails; I the sweetness of an Apple, thou tastedst the bitterness of Gall. *Eve rejoyceth, laugh*
ing

ing with me; *Mary* suffereth, wailing with thee. Behold, thou King of Glory, behold my impiety, and thy piety shineth; behold my unrighteousness, and thy righteousness appeareth. What (O my King, and my God) what shall I render thee for all thy benefits which thou hast bestowed on me? For there cannot be found in mans heart, which may worthily be rendred for such rewards: Can the sharpness of mans wit devise whereto the mercy of God may be compared? Nor is it in the power of the creature to recompence the sufficiency of the Creator; but there is (O Son of God) there is in this so admirable dispensation, to which my own weakness may in some things rely. If my mind pricked with thy visitation, crucifie her flesh, with the vices and concupiscences thereof: And this thing when thou hast granted, it beginneth now, as it were to suffer with thee; for that thou hast vouchsafed to die for my sin. And so by the victory of the inward man, by the conduct it shall be armed to the outward triumph, for as much as this spiritual persecution overcome, it may not fear for thy love, to yield it self unto the material sword: And so the smallness of my condition, if it please thy goodness, shall be able for her power, to answer the greatness of thy Creator. I pray thee for thy accustomed mercies, pour into my wounds that, the rancor of my viperous infection cast forth,
may

may restore me to my wonted health: That tasting the Nectar of thy sweetnes, it may cause me to despise with all my heart, the pleasant allurements of this world, and to fear no adversity thereof, for thy sake; and being mindful of my eternal nobility, I may loath the winds of this transitory fear. Let nothing be sweet, I pray thee, unto me, without thee; nothing please me, nothing precious, nothing beautiful beside thee. Let all things, I beseech thee, be vile unto me without thee, let them be of no account; that which is contrary to thee, let it be troublesome unto me, and let thy good will be my continuall desire. Let it grieve me to rejoyce without thee, and delight me to be sorrowful for thee. Let thy name be my comfort, and the memory of thee my consolation. Let tears be my bread day and night in searching out thy judgments. Let thy Law be better unto me than millions of gold and silver. Let it be delightful unto me, to walk in the way of thy Commandements unto the end. So be it.

CHAP. LVI.

The Twelfth Meditation.

*Concerning The Spiritual Communion
of Christ, when the Sacramental may
not be had.*

FOR that the spiritual Communion also is profitable unto Souls, it is necessary that we enter into some consideration of the same, and therein observe these circumstances.

First, What it is; secondly, After what means it may be used; thirdly, What profit we reap by it; fourthly, How acceptable it is to God.

For the first, we must know, that as the Sacramental Communion, hath worthily the first place amongst the spiritual exercises of a Christians life; so also the spiritual Communion hath a very godly and divine use.

When the devout (saith *Gerson*) doth every day receive spiritually the Body and Blood of his Redeemer; so often doth he mystically communicate the mystery of Christ his Blessed Passion, enflamed in his love, and resolved into devotion towards him: so often as we receive Christ in affection, and desire of mind (which the faithful often should do;) this is called our spiritual Communion.

For

For the second, what commodity this bringeth unto the soul, we may gather by the manifold effects thereof: For as he which moved by the Holy Ghost believeth, sorroweth for his sins, and by loving God, desireth spiritually to be baptized, doth obtain the grace of the Sacramental Baptism; which desire of Baptism is called by the Divines, *Baptismus Spiritus*, the Baptism of the Spirit; so doth it also happen in this Spiritual Communion.

The third how we reap profit by receiving Christ into the Holy desires of our souls, it may be understood by the increase of love; *While I was musing* (saith the Prophet) *the fire Kindled.* The elevation of the mind unto God doth take us away from earthly affections and carry us unto him on whom our desires are wholly fixed.

The fourth, how acceptable this is unto God, we may easily know; for he that accepted the intention of *Abraham*, in offering up his son, and said unto *Solomon*; *Because this was in thine heart*, doth likewise accept of our good desires, to imbrace him in the arms of our affection, and also doth reward this desire as a deed done. But we are to consider, that we must not alwayes stay upon the desire of our will, and only receive Christ spiritually; but we must proceed further to receive him together, both spiritually and sacramentally, so often as possibly we can. For
it

it is not enough to follow Christ in our intention, or in this case barely to believe; but we must also receive him in this Holy Mystery, which is not only a representation of Christs death, but also a participation of the benefits proceeding from the same participation we have with Christ, either by imputation, or by actual infusion; by imputation, when it is said, *Believe and live*: by actual infusion, either where it is said, *Wash, and be clean*, or *Communicate*, and live.

CHAP. LVII.

That this Holy Sacrament is given to the sick, as necessary for the time of the last Agony,

CONSIDER, that among the manifold fruits of this Heavenly Sacrament, that is to be accounted to be a principle one, that it maketh the Son of God himself to abide in us, and us in him: Now in our greatest extremities, to have a pledge of Christ his abode in us, and of our abode in him, what more comfortable?

From hence it was that the Holy Sacrament was wont to be administred to faithful people in danger of death, that they might be constant in the confession of Christ, and able to withstand the temptations of the Devil, to strengthen them in taking the cup
of

of affliction, by taking the Cup of Salvation.

2. Consider, that it is also profitable in attaining the health of the body, seeing it is so available to the salvation of the soul. For, if at the only Touch of Christs garment many recieved health, what cannot Christ himself do, entring into the soul of the sick?

3. Consider, that Christ knowing what his Apostles should need, and what we all should need, strength against afflictions; yea, foreseeing our conflict to come, ordained this most Holy Sacrament, for the spiritual help of our souls: We must therefore think that by how much greater necessity we labour, by so much this Sacrament doth exercise more effectually wholesom effects, seeing it is proper unto the Lord to help more readily then, when greatest necessity doth require help.

4. Consider, that here the distressed either in body or mind, may apply unto himself in particular the merits of Christs Passion, and raise up himself by a comfortable participation of this Holy Mytery, and say, Thou hast good cause to rejoyce (O my soul) that the Lord of Majesty cometh unto thee, that he may comfort thee departing this world, and be thy assistant help against the assaults of Satan, who endeavoureth to draw thee away from the reward of life; continue only a good will for all; though thou art faint and feeble; though thine enemies be many
and

and mighty, yet having recieved Divine strength, thou shalt say, I can do all things in him that strengthneth me.

Caste all thy hope on Jesus, and thou shalt neither be overcome of them, nor put to shame. Thou knowest well, that the body of a certain dead man was restored to life (2 Kings 13.) by the only touch of the body of *Elizeus*. If the bones of a dead Prophet had so great virtue, that they restored one from death to life, and the thieves amazed by the miracle of the thing, durst do no evil; what will not the loving and glorious body of Jesus do, entring into thee? I doubt not but it will increase great might in thee, seeing he is God Omnipotent, and Lord of all, and the Devil shall be overcome and confounded at his presence.

O good God, teach me how I ought to give thanks to my loving Lord, who seeing me in time of need beset with infernal Lions, doth send me food, not by the Prophet *Habukkuk*, or by an heavenly Angel, but himself cometh to be my food, that fainting I recieve comfort.

Consider (O my soul) this unspeakable mercy. Thou knowest thou wast loved of thy Redeemer in his great extremities, when he departing out of this life to the Father, did then institute this Holy Sacrament for thy welfare. Thou seest also he loveth thee in thy extremities; it remaineth that thou, crying
I
ing

ing out with the Prophet *David*, *Psal.* 8. 4. say Lord, what is man, that thou art so mindful of him? Or with the Apostle, *Rom.* 14. 9. *If I live, I live unto the Lord: If I die, I die unto the Lord: Whether I live, or die, I am the Lords.*

CHAP. LVIII.

What he ought to do, who is upon short warning to communicate, before he come to the Holy table of the Lord.

HE who will do the thing which he ought to do concerning this Sacrament, and that which the dignity of such a mystery doth require, must set out a certain space of time to himself wherein he may performe those things, which pertain to the preparation thereunto.

He shall do very well, if as *Moses* commanded the people, that before they were to receive the Law, they should prepare themselves. So also he who is now about for to receive the Law of life, should at least wise make some preparation unto the receiving of the same.

The Holy Scriptures do testifie, that the maids of King *Assuerus*, *Ester* 2. 12. coming only into his sight but once in six months, prepared themselves with oyl of Myrrh, and th'other six months with certain sweet odours.

If

If these did do this, that they might find favour with an earthly man, what preparation, think we, is required of us that we may find favour in the sight of the King of Kings?

One of the chiefest praises of the blessed Virgin *Mary*, for which the Angel did commend her, he shewed, when he saith, *Thou hast found favour with God*, and ought it to seem an hard and troublesom thing unto us to do, for so great glory and dignity, that which these women have done for such vanity? With what face, I pray, will we refuse labour, yea, although all the powers and strength of our souls and bodies were to be imployed, that we may come at least but into the grace and favour of God? specially when we hear that these miserable maids spent their whole life, that they might come into the favour of one mortal man? But because this is an hard thing for us to do, let us prepare our selves, (as the shortness of time will permit) in doing all that which in us lies. But if you should ask me what that is, I answer in a word, a lifting up of the soul to God.

CHAP. LIX.

*The manner of communicating used by
a certain Virgin.*

In prav. vit. spirit.

BEfore I communicate, I prepare my self after this manner; Some two dayes before, I examin mine own conscience, I humbly confesse me of my sins to God, I am heartily sorry for my sins; when I may not fast, at the least I eat and drink sparingly.

2. The next morning I begin sooner than at other times, a prayer in mind; in preparing my mind, I crave the assistance of God, to communicate sincerely, and that he make me such an one as I ought to be, coming to his Holy Table, that this most Holy Sacrament may obtain in my heart that fruit which it obtaineth in the hearts of them which worthily communicate.

3. Then I consider how great a thing it is to be partaker of so Holy a Mystery, to recieve him whom the Angels adore, the Prophets have desired, the Apostles loved, the Martyrs imitate, and all Holy men coveted, with unspeakable desire to honour, love, and unite them unto him by this Holy Sacrament.

4. Moved with this desire, I study to inflame my soul more largely, by considering
Christ

Christs unspeakable love, by calling to mind the manifold graces this Sacrament bringeth with it to the soul of the devout Communicant.

5. When I come to communicate, I exercise my heart in these contemplations; first, I call to mind my own vileness: secondly, I cast my self down at the feet of Jesus, my alone Saviour and Redeemer: thirdly, I make a short confession of my Faith, as, *I believe in God, &c,*

6. Sometimes I talk thus with my soul, saying, Behold, my soul, thy Lord and God, I love him whom thou desirest, account thy self happy in receiving him, love him, and desire him to dwell with thee.

7. Lastly, I lay before him all my sins and infirmities hid in the depth of my heart, and I most fervently desire, that he would pardon them all, and I purpose earnestly to amend what hath been a miss; and so with all humble reverence, I come to the Lords Table.

My demeanour after this short form of preparing my self.

After this short form of preparing my self I betake me to some secret place, that I may talk only with my Lord, whom I have by faith received into the house of my soul: And first, I set before God the Father;

the Holy Sacrifice of Christ our Lord, and I set before him whatsoever he hath suffered for me, using these or the like words: Behold (O Eternal Father!) thy Son, whom of thy infinite love thou hast sent from Heaven unto the earth, that he might take flesh of man, be born in a stable, flee into *Egypt* by the persecution of *Herod*, and should be in great poverty. Behold (O Father) what great things he hath done and suffered for me in the wilderness, in preaching, in fasting, in prayer, in journeying, in persecutions of the *Jews*, in hearing blasphemies, sustaining injuries and reproaches; all which he suffered at the hands of the ungrateful *Jews*, see him betrayed and sold for thirty pence. I offer him unto thee (Holy Father) bound in the Garden, led away to *Annas*, beaten and buffeted in the house of *Caiphas*, accused before *Pilate*, mocked of *Herod*, scourged and crucified of the *Jews*. Behold, (O Father) his head hanging down, his hands and feet pierced throw, his most sacred side opened.

Behold the Heavens and earth mourning after their manner, the sorrowful Mother, the dear Disciples bewailing him, and the ungrateful *Jews* by so much the more to wax mad against him: I offer him unto thee anoynted with myrrh, wrapped in clean linnen, buried in a new Sepulcher. These things done, I make an end, praising, blessing, and giving thanks to God, that he hath loved

loved us so, that he gave his only Son for our Salvation.

2. After this, I turn me unto Christ with all thankfulness for his benefits, and I open unto him as unto a most Holy Physician, my infirmities, and all my faults, as to a most gentle Lord: I open unto him all my defects, into which I am wont to fall, desiring him to minister a remedy, that I relapse not so often, and specially I pray, that he would grant me grace to receive him hereafter worthily.

3. I purpose to amend wherein I am wont to offend, and namely, I decree to root out some one sin, and in the place thereof to insert some virtue, whereof I have need, that I may alwayes go forward from better to better; and I humbly pray God his Divine Majesty, that he grant me strength to execute that thing.

4. Last of all, I diligently keep my heart all that day, thinking that the Lord resteth therein as in his house; wherefore I give my endeavour, that I may use all modesty, as well in speaking, seeing and walking, as in all my outward conversation; often I say with my self, This day (O Lord) thou hast vouchsafed to come unto me a sinner, this day thou hast renewed my heart by thy Holy Passion: I pray thee abide with me, go not from me. And so applying my self unto the prayers of the day, I use the same prayers with

greater Devotion than ordinary ; I give thanks for all benefits , especially for those recieved by this most high and Holy Sacrament.

CHAP. LX.

Certain brief Questions and Answers, concerning the blessed Sacrament.

Question.

FOr what cause do you recieve the blessed Sacrament ?

Ans. First, that I may observe, and dutifully keep Christs most Holy Institution.

Secondly, that I may shew my self a member of that body whereof he is the Head.

Thirdly , that I may recieve this sovereign repast , to the strengthening of my Faith, and the health of my sinful soul.

Quest. What do you recieve ?

Ans. The very Body and Blood of Christ, after a most divine and heavenly manner.

Quest. What profit have you by recieving ?

Ans. Increase of grace, and love with God and man , and a pledge of the eternal Inheritance purchased for me in Heaven.

Quest. Why do you often communicate ?

Ans. Because my hope is , I am one of Gods children , and therefore desire to come often unto him, as to a loving Father.

Quest. After what manner come you ?

Ans.

Ans. By Faith and repentance, having full purpose to serve him in holiness and righteousness all the dayes of my life.

CHAP. LXI.

These few observations should be observed of us before our access unto the Sacrament of the Lords Supper.

1. **Y**ou must stedfastly believe in Christ crucified.
2. You must humble your self by a serious consideration of your manifold sins.
3. You must think Christ worketh in you that which his words do promise you.
4. You must prepare your soul to receive the Body and Blood of our Lord Jesus holily.
5. You must meditate of Christs Passion, His Resurrection, and your own rising again to a better life to come.
6. You must give your self both before and after this most Holy Sacrament, to prayer and devotion.
7. You must apply your self to meditation, and open unto God the closet of your heart.
8. You must bear sincere affection and love, both to God and man.

CHAP. LXII.

A Dialogue of the most Holy Communion, between Mundanus and Spiritualis; a wordly man and Spiritual man:

Wherein is disputed, whether it be better often to communicate; or abstain from the most Holy Communion: how and after what manner both may be done; that of love and devotion, this of humility and reverence.

Mundanus.

I Know not truly what fruit there is by often communicating; for I see thee continue subject unto the same vices thou wert before subject to, and to live as carelessly as thou formerly didst.

Spirit. But I know certainly that by the benefit of often communicating, I have rooted out some evil manners; and unless I should often communicate, without doubt, I should be worse and worse, and haply at this hour I should burne in hell fire.

Mundanus. Whence knowest thou that thou shouldest be worse and worse?

Spirit. For that I have experience in my self, when the time of communicating is at hand, I bethink my self more and more carefully to abstain, yea, from the least sins.

Contra-

Contrariwise, when the time of communicating is farther off, I am not so recollected in mind, I wax also faint in Devotion, I am prone unto vanities and trifles; and if no other profit should come unto my soul, that profit alone ought to be sufficient to move me to frequent this Divine Sacrament.

Mundanus. But I fear not a little, lest I come too often to the Lords Table, I make shipwrack both of love and fear; for this is wont to fall out by too often use and familiarity.

Spirit. Yea rather the contrary doth often fall out in this Divine duty. For if by the often and familiar custom and frequentation of the Communion, any imperfection were therein covered, there was just cause to diminish our love and fear towards him, as it cometh to pass in human things: But that thing is not so on this Holy service; For when he whom we receive, is a certain infinite Sea of all perfection, by how much one useth this often, by so much the more he declareth his goodness and perfections, and causeth that love, fear, and reverence towards his Divine Majesty to daily increase.

Mund. Let it be as it is, daily experience teaching, that the often use of a thing, although the best, doth breed contempt and loathsomeness.

Spirit. But that is in things temporal, and in sensual pleasures, but in spiritual delight.

lights, (as St. *Gregory* hath well observed)
 society doth breed a desire, for then the
 goodness of them is made known : And there-
 fore by how much the more they are possessed,
 by so much the more ardently they are desired;
 whence the Heavenly wisdom saith, *They which*
eat me do still hunger, and they which drink me do
still thirst

Mund. But St. *Paul* saith, *He that eateth and*
drinketh unworthily, eateth and drinketh his own
damnation : But if thou communicate often, it
 seemeth thou thinkest thy self worthy ; and is
 not this pride ? Thou also herein dost unwor-
 thily communicate..

Spirit. As if to communicate seldom, doth
 make a man worthy. It is not so, but hear
 me ; if thou callest him worthy whose perfecti-
 on doth equal the worthiness of this Sa-
 crament, then no creature, although the
 holiest, can be worthy. And if such worthi-
 ness were absolutely necessary, none should
 communicate : For that none can obtain per-
 fection equal to the worthiness of this Sa-
 crament : yet a man may in some sort be said
 to be worthy, who, according to the advise
 of the Apostle Saint *Paul*, *1 Cor. 11.* doth
 examine his conscience, and who doth and
 saith with him in the Gospel, *Mark 9. 24. I*
believe, Lord help my unbelief.

Mund. If this be sufficient : wherefore then
 did certain godly men of reverence speak so
 often of effectual preparing themselves as they
 have done ?

Spirit.

Spirit. These of humility and reverence to this Holy Myllery, have spoken indeed of solem preparation (which assuredly is meet) but to the matter in question, frequenting of this Holy Communion is a most ancient custom, wherewith the Church of Christ first sprang, as St. *Luke* the Evangelist in the *Acts of the Apostles* sheweth.

Mund. But in the Primitive Church the ferventness of Christians was great, which is not now in us, it seemeth more safe to abstain from often communicating; for if it be otherwise, it is in danger that we come not so disposed to communicate as we ought for to come. The safer way is rather to be held, than the less safe.

Spirit. Yea, the self same thing, for that so great desire is wanting in us, ought to drive us to frequent this wholsom Sacrament: For by the benefit thereof we may both wax hot, and be set on fire in the love of God; For, he which is cold ought rather to betake himself to the fire, than he which is hot. So often as one humbleth himself before God and hath a firm faith in Christ, and a good intention to live holy, it is commendable.

Mund. I have often heard the Sacraments are instituted of Christ as medicines, but we use not medicines often.

Spirit. If a man were spiritually sick but sometimes, then the argument were available;

able; but whereas we are in a quotidian of sin, and our nature is weak: For, *The just falleth seven times a day*, (saith the Wiseman;) our nature therefore often needeth help, and so the use of a spiritual medicine. Moreover, whereas this Sacrament is of force to draw away evils, both present and to come, from the soul; it is better to prevent infirmity, than to cure it once contracted. Lastly, there is a great difference between corporal medicines, and this spiritual; for they only put away bodily diseases, and often with the evil humours take away the good also: but this only bringeth to the soul grace, strength, and other Heavenly Gifts; and therefore these, seldom, this often, is to be used. Add, that for the most part, bodily medicines are bitter and loathsome, to the intent, that as seldom as may be we use them; but this is sweet and delightful, and therefore God would that it be often recieved of us.

Mund. But thou canst not deny, to abstain from the Holy Communion for reverence sake unto so great a Sacrament, to be of modesty, and agreeable to virtue.

Spirit. I deny not, but that to give reverence to it is an action of modesty; yet this I say, that to frequent this Communion of devotion, and desire of uniting ones self with Christ is a better action; because this springeth of love, but that of fear; and it is

off is manifest to all, that love is better than fear :
ust Wherefore it argueth a religious mind to
; communicate often.

nd *Mund.* But I am unworthy so to do.

re- *Spirit.* Wherefore ?

to *Mund.* Because I fall daily into many
e, sins.

i- *Spirit.* If sins detain thee, then shouldest
r, thou never communicate, because thou
al never ceaseſt to ſin.

- *Mund.* But communicating ſeldom, I have
h more time to examine my ſelf.

: *Spirit.* Thou art decieved; for, ſeeing our
nature is prone to evil; by how much the
more grievouſly ſins reign in it, by ſo much
the harder they are to be gone: For a crooked
tree, the longer the turning thereof is de-
ferred, by ſo much the more hardly, and with
greater pain it is made ſtraight. We are as
water, though it be ſometimes hot, yet na-
turally it will wax cold again: we are as an
Inſtrument, which ſet aſide, it will grow out of
tune again.

Mund. I do not well underſtand what this
my error is; for I ſee dayly with mine eyes,
thoſe which often communicate, to come
coldly, and without devotion, and, as it were,
cuſtomarily to the Holy Table, and no more
ado: But they which come ſeldom, come
with far greater devotion and reverence, as
it ſeemeth to me; wherefore it is better to
communicate ſeldom than often.

Spirit.

Spirit. First, that it is untrue *Mundans*, which thou affirmest, yea, rather many of them which come so seldom, come most coldly without devotion; without feeling of love, rather indeed of custom and constraint, than of pious affection.

Mund. If it be better to communicate often than seldom; how cometh it to pass that this often communicating is not praised of some learned men?

Spirit. I never read nor heard of any learned man, indued with piety and judgment, that ever reprehended this action, so holy, so profitable, so acceptable to God; but that it is dispraised of some carnal men, it is no marvel; it is no disgrace to the Sun, though Bats and Owls cannot endure it.

Mund. You say true; I acknowledg that it is more safe, often to strengthen the soul with this heavenly food, but I do it not, lest I give occasion to the World, of whom those that often communicate, are had in derision.

Spirit. If in this matter thou wilt have a regard of the World, then thou hast not only lost thy soul but also thy wit. Art thou ignorant, that it is the property of the World to fly from all spiritual things, to favour the wicked and speak evil of the good?

Mund. As long as we are in this World, we ought to frame our selves, and conform our manners to the World.

Spirit.

Spirit. But that it is manifest foolishness :
if the World be one of thy three capital ene-
mies, how mayest thou apply thee to it, and
obey the will thereof, without manifest and
apparent ruin ? Know'st thou what it is to
abstain from the Sacred Communion, for
the obloquies of the World ? No other thing
than to be ashamed, of and to account it a re-
proach, if thou art a good Christian, and en-
dued with virtue ; wherefore and worthily
too, may Christ be ashamed to receive thee
into Heaven.

Mund. If I should often communicate, I
must repent often, become a good example
unto others, keep me at home, cast of all
recreations ; which were to take away all my
liberty from me, and so I should pine away, and
wax old before my time.

Spirit. Although thou communicatest but
once in a year ; thou art bound to repent,
to give good examples to others ; neither art
thou ignorant how great a sin it is, to give a
scandal to others. And the often communi-
cating doth not take away recreations, but
doth allow them, so they be lawful and ho-
nest. In that thou sayest thy liberty is taken
away, it is not true ; for, if thou dost think
any thing forbidden, lawful unto thee, not
communicating, thou art deceived : For,
whether thou communicate often or seldom,
thou art bound to abstain from sins. He
which for recreation offendeth his Creator,
loseth

loseth true liberty when he maketh himself servant to sin; yea, he loseth true joy, which springeth of a good conscience, *which* (saith *Solomon*) *is a continual Feast*, and in a Feast there is joy; and this the foolish world doth not understand.

Mund. To the receiveing of this most Holy Communion, it is required that a man be of a quiet mind, which cannot be commonly brought to pass, for the adversities and perturbations of this life.

Spirit. Yea; rather the afflictions of this life, this wretched place of exile ought to drive us to communicate often. For amongst the effects of this heavenly food, this one is mentioned, that it giveth strength in adversity, as the Prophet signifieth, when he said; *Thou hast prepared a Table in my sight, against those that trouble me, Psal. 23. 5.*

Mund. If I did percieve I were called of God extraordinarily to communicate often, I would willingly obey.

Spirit. I pray, when thou comest to thine ordinary prayers, when thou goest to Church dost thou percieve thou art called of God extraordinarily?

Mund. No.

Spirit. Why then dost thou these things?

Mund. For that they are commanded me in the Word of God, and seem to me good things, and are laid down as parts of Gods Worship.

Spirit

Spirit. But the Holy Communion without question, is a part of God's Worship, and is so profitable, as it is called of the Church, the pledg of docture glory.

Mund. Howsoever the matter is, to say truth, I dare not come often to this Heavenly Table, by reason of my manifold imperfections that I often fall into.

Spirit. It hath been answered to this before; either thou desirest to be delivered from these imperfections, or not to be delivered. If thou desire not to be delivered; thou art insensible of thy disease, and diseases which cause obstupefaction are dangerous. If thou desirest to be rid of them, this most Holy Sacrament, recieved with due preparation, will minister such strength, that thou mayest by little and little remove them well.

Mund. I yield to thy reasons, and would gladly communicate, but I feel no Devotion.

Spirit. Perchance thou thinkest thou hast no Devotion, unless thou shed forth tears: That is not absolutely necessary; neither in these consisteth all Devotion; the tears of the heart may suffice, that is, sorrow for thy sins past, and a purpose to prevent those to come. Moreover, he is called devout, who in all things conformeth himself unto Gods will; wherefore I would not that thou shouldest therefore abstain, because tears and sighs are

are wanting; for these are not alwayes required. God giveth them to whom he pleaseth.

Mund. To say what I think, and that I may confess a truth, thou hast plainly perswaded me, that it is better to communicate often, than seldom; but one thing yet remaineth, I am loath to acknowledge my sins.

Spirit. If we acknowledg our sins, God is just to forgive us our sins, 1 *John* 6. 1.

Mund. Many businesses do occur, which hinder this so weighty a matter, I mean the work of repentance.

Spirit. This is the temptation of the Devil, who that he may spoil thee of the fruit of this divine Sacrament, causeth that repentance seemeth troublesome unto thee, and the whole preparation to the Holy Communion. Furthermore, businesses do not hinder good works; the businesses of greater moment, are not to be preferred before the less. There is time to dispatch earthly affairs, but heavenly are far above them: When the Son of God standeth and knocketh at the door of thy heart, open unto him, let him not knock in vain. To conclude, remember that the Kingdom of Heaven suffereth violence; whence we see, we must labour to attain the same.

Mund. It is even so, I must needs confess I am overcome; wherefore my resolution is,
with

with Gods good grace, to repair often to the blessed Sacrament.

Spirit. Then shalt thou do that which appertains to a Christian to do.

CHAP. LXIII.

Another Dialogue, wherein is discussed the Doctrine and benefit of the blessed Sacrament.

The Speakers.

Catechumenus. Doctor.

Catechumenus.

I Desire to be instructed in the Doctrine of the Holy Sacrament.

Dost. I confess thou mayest well desire to be instructed in this doctrine, for it is a divine Doctrine; the more I consider of it, the more I admire the excellency hereof, which to me is more than words can express.

Catech. I can be content to submit my self to the judgment of the learned, without curious questioning.

Dost. Thou sayest well, for my part, I had rather by far commune with the humble minded in this Doctrine, than any other that is over curious. The goodness of God herein should with reverence be admired.

Catech.

Catech. I rest satisfied in this case; but would learn of you, what might move me to love the giver of so great a gift.

Doct. Thou speakest religiously; for words of devotion in this case are sweeter than honey or the honey-comb. Now, the means to love the Author of this gift, is to consider his bounty, how he doth herein offer himself unto thee, and all the benefits of his blessed Passion.

Catech. I am moved with incredible joy, to think on the innumerable benefits I receive hereby, and it stirreth me up to reverence and joy.

Doct. It may well do so, for what joy is here offered unto the faithful, the faithful do find: What may they not hope for at his hand, who hath given himself unto them? what provocements to love and hope we have hence, there needs no long discourse to manifest and shew the same.

Catech. I acknowledg my self satisfied, beseeching God to make me a dutiful Reciever of this most Holy Mystery, even for his Mercies sake, *Amen.*

Doct. To be a dutiful Reciever, thou must before and after receiving give thy self much to prayer, and observe other duties appertaining to a careful Christian.

CHAP. LXIV.

A Prayer before the Recieving of the Communion.

O God the Creator of all things, Omnipotent Father, whose beginning had no beginning, whose end doth exclude all end, whom all things do acknowledg their Author. I miserable and unworthy sinner, now about to repair to the high Feast of our Lord & Saviour Jesus Christ, have a troubled heart, a soiled body, a polluted tongue, a wounded conscience: I am greatly amazed, and I know not what to chuse; if I com not, I fly Life; If I come unworthily, I procure Damnation. O high Divinity! O fearful Majesty! O pious Mercy! whither shall I go? or whither shall I fly? O wretch that I am, what shall I do? I have sinned against Heaven and before thee, and am no more worthy to be called thy Son: All sorrowful and sighing, I strike my breast, and groaning, say, woe is me vile sinner, I have lost that which appertained to a son, but thou still hast that that belongeth to an indulgent Father: Pardon therefore, O Father, pardon O most gentle Father, me thy prodigal son, though late returning; reach out thy hand of mercy from on high, and recieve me in peace and favour, which livest and reignest God from everlasting, *Amen.*

Ano-

Another Prayer before the Communion

OMnipotent and merciful God, behold I, an unworthy sinner, do come to the most Holy Sacrament of the body and blood of our Lord Jesus Christ; I come (I say) as the sick man to the Physician, as the unclean to the Fountain of mercy, as the blinde to the light of eternal brightnes, as a poor begger to the King of Glory, as the naked to the Lord of Heaven and earth, as the needy to the riches of Heaven and earth. I beseech thee abundance of thy pity to heale my infirmity, to wash my foulness, to enlighten my blindness, to enrich my poverty, to cloth my nakedness, that I may recieve the bread of Angels, the King of Kings, and Lord of Lords. Grant that I may recieve thee with such respect and reverence, with such contrition and fear, with such faith and purity, with such a purpose and humility, as it is expedient for the health of my soul.

O Lord and Father, give to me (I beseech thee) an unworthy sinner, not only to recieve the Sacrament, but the virtue of the Sacrament. O most gentle God, grant me to recieve the body and blood of thy only begotten Son, that I may be incorporated into his mystical body, and be accounted as a member of the same. O most loving Father, grant me to recieve thy dearly beloved Son, and
that

that whom I now receive, as it were covered with a vail, I may one day behold in glory, who liveth and reigneth with thee and the Holy Ghost, one God, World without end, *Amen.*

A Thanksgiving after the Communion.

I Yield thee thanks, O Christ Jesu, for thine ineffable love, that by thy death thou didst redeem mankind. I beseech thee suffer not thy body to be broken, and thy Holy blood to be shed in vain for me; but with thy blessed body feed my soul, with thy blood quicken my spirit; that, encreasing by little and little, I may become a fit member of thy Church, which is thy mystical body; and grant, that I may never depart from that Holy league, but may continue therein, serving thee in holiness and righteousness all the dayes of my life, *Amen.*

Another Thanksgiving after the Communion.

What Tongue, or what Mind is able to give thee sufficient Thanks (O Lord Jesus) for thy ineffable love towards us? Who, to redeem man, didst become man: Thou tookest upon thee all the injuries of our condition; and last of all, as a Lamb without spot, wast offered upon the
K Altar

Altar of the Cross; all was to reconcile us to thy Father. And not content with this thy bounty towards us, but lest the memory of so great love should decay, thou sitting in Heaven, dost by thy Holy mysteries refresh our souls here on earth.

David, to shew his love to *Jonathan*, did honour his son by receiving him unto his Kingly Table: But how hast thou honoured us, who hast made us partakers of thy Heavenly Table? for which thy Holy Name be praised now and for evermore, *Amen.*

Faculatory or short Prayers to be used after the receiving of the Holy Communion.

O My Lord, who art worthy of infinite love and glory, I humble repent me that I have offended thy divine Majesty, I fully purpose to offend thee no more, yea, though I should die.

Merciful and loving Lord, I execrate and detest my sins past, I resolve to sin no more in that manner, though I suffer all the labours of the World.

It displeaseth me, O King of infinite greatness, that I offend thee; from henceforth I sacrifice myself unto thee, and I purpose to displease thee no more.

I am sorry, O my Creator, for my great ingratitude; I will rather break off from all the desires of the World and the flesh, rather than

than commit that which shall offend thee.

O thou which art the Author and preserver of my life, I detest all works of sin, because they offend thee, I firmly purpose not to commit them again.

My most faithful Protector, it repenteth me that I have done evil in thy sight, from henceforth I will do mine endeavour to abstain from sin.

I would not, O Lord, provoke thee to anger any more for all the riches in the World, yea, though I were to suffer a painful Martyrdom.

I have gone astray, O infinite and eternal good of my soul, I have departed from thee, for which I repent me; I will not depart from thee any more, but will serve thee with all faithful service.

O infinite goodness, I would to God I had never so displeased thee, I will never more returne to the vomit of sin, but I will bethink me how I may please thee.

O merciful Lord, thou which mad'st *Zacchaeus* of an Usurer, to become a just man: Thou that mad'st *Matthew* of an Extortioner, a contemner of the World, be merciful unto me, who do desire nothing more than truly to serve thee for the time to come.

When the great Patriarch *Abraham* had obtained the Victory against his enemies, the King of *Salem*, whom we call *Melchisedeck*, for a Thanksgiving he offered Bread and

Wine unto *Abraham*, and withal to refresh his souldiers.

We have offered unto God, in the celebration of the Lords Supper, our souls and bodies as a reasonable sacrifice to serve him; here also we recieve refreshing against our ghostly enemies.

God taught his people to eat the figurative Lamb in haste, and forthwith to get them out of *Egypt*; we ought by the Figure to discern that which was figured, and without delay to get us from the *Egypt* of a sinful life.

In the first of the *Canticles*, and the third Verse, the Spouse saith, *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?*

In like manner may the faithful soul say, *I have put off a sinful course of life, how shall I put it on again? I have repented me of sins committed, how shall I commit them again?*

Lord, grant me the assistance of thy grace, that the rest of my life may be pure and holy, so that at the last I may come to thine everlasting glory, *Amen.*

CHAP. LXV.

Causes why the daily Communion, or the celebration of the Lords Supper, every Sabbath day is not now in use, as it was in the Primitive Church.

1. **F**Or that this was a precept of the Church, as *Origen* and *St. Jerome* do testifie, like as that was of forsaking temporal riches, or temporary, or as fit for that age of the Church.

2. For that it was agreeable to the small number of Christians; so that this custom did by little and little decrease, as the number of Christians daily multiplied.

3. For that those times, were times of perfection, and therefore the Christians lived in a continual farewell (as it were) from the World.

4. For that the charity of those times far exceeded ours that now live; to wit, love to God and men: They would have lamented their estate, if that their daily bread should have become a yearly bread.

5. For that they then had a more feeling of the effects of this Holy Sacrament: To wit, how it did, *Minuere sensum in minimis peccatis*; and how it did, *tollere consensum in gravioribus*, as *St. Bernard* speaketh, Take away the sence in lesser sins, by not committing

them at all, and consent in greater.

6. For that the perfection of Christians in the Primitive Church was far greater: and therefore assuredly, the more often a Christian doth repair to the Holy Communion, the greater is his perfection, and the nearer he doth come to the piety of the ancient Christians.

CHAP. LXVI.

An exhortation unto the Holy Communion, moving every devout Christian to repair often to the same.

I Hope (gentle Reader) thou perceivest well (by that which hath been formerly spoken) how much more excellent and profitable a thing it is, often to receive the most blessed Body of Christ in the Eucharist, than to abstain from a meat so healthful and nourishing unto life. One thing yet remaineth, that thoroughly regarding the unspeakable favour and bounty of so great a King, so cheerfully, and so bountifully calling thee to his Marriage-seast, when he saith; *Take and eat, this is my Body*: And again, *Do this in remembrance of me*, should therefore with all speed and often repair unto this banquet, lest thou fall into the fault of ingratitude, and be shut out of the Kingdom of Heaven (as those were, who are mentioned in the Gospel to have

have been bidden to the wedding dinner) if thou absent thy self, thinking to excuse it.

This is the Marriage-Feast of the King of Heaven : The banquet is spiritual, whose bread doth strengthen mans heart, and whose wine doth inflame the soul with Heavenly joy, and the meat whereof is the flesh of Christ, saying, *My flesh is meat indeed.* This is that healthful food of Angels sent down from Heaven, having in it all delight and savoury sweetness. This is that fat Bread which giveth pleasure for a King. This is the most plentiful bread of good nourishment above all that the earth yieldeth. This is the bread of the offering of the first fruits. This is the Bread signified as well in the Cakes which *Abraham* did set before the Angels, as also in the Shew-bread : And this was likewise deciphered in the Bread and Wine which *Milchisedek* brought forth. Lastly, this is that Bread baked upon the coals, in the strength whereof, *Elias* did walk Forty dayes and Forty nights unto *Horeb* the Mount of God. This is that tree of life planted by Almighty God in the midd^lst of the Earthly Paradise, whose fruit being eaten, would preserve bodily life. This is that Paschal Lamb without spot, by whose blood stricken upon the two posts, and the door-cheeks, the Children of *Israel* were, in times past, delivered from the hands of the Angel that smote the *Egyptians*. This is that Kid

which *Manna* offered unto the Lord upon the Stone. This is also that honey-comb, which *Jonathan* dipping the tip of his Rod therein, did put to his mouth, and his eyes were enlightened. This is also that large flowing stream of water, which suddenly issued out of the Rock, after that *Moses* had stricken it with his Rod.

Come freely therefore to this most sweet banquet of Christ Jesus, wherein is promised unto thee most assured life and salvation; For, if the garments of Christ, and if napkins and partlets brought from *Paul*, did even with the least touch thereof give health, how much more then shall the very body of Christ, being worthily recieved, deliver thee from all thine infirmities, and wicked affections? If at Christ's onely word, *Lazarus* having been four daies in the grave, was raised up from the dead, how much more shall Christ's body being eaten of thee, give life unto thee, and purge thy conscience, quickning thee from the death of sin?

Oh therefore (faithful soul) if thou be unclean, come to thee fountain of Purity; if thou be hungry, come and feed of the bread of life, which fadeth not, and filleth the hungry soul with goodness. Art thou sick? this will be a most sovereign Medicine for thine infirmity. Hast thou an issue whereof thou can'st not be cured by thy Physicians? touch thou in full assurance of Faith (as did
the

the woman in the Gospel, sick of the flux of blood) the hem of Christ's garment, even the most blessed Sacrament, and thine issue shall be staid. If thou feel thy self to be stung by the Serpents of perverse temptations, look upon that brazen Serpent, in which there was no poison, even Christ hanging upon the Cross. Dost thou make thy moan, that thou art blind, weak and lame? Thou must then remember that such are bidden to the Supper of the great King, and are compelled to go in. But thou wilt say, I am wavering (alas) and unconstant: yea, but this bread doth strengthen the heart of man. Art thou sorrowful, and in perplexity? This Wine doth make joyful the inward man. Do many things trouble thee? cleave fast to him who calmeth the waves of the Sea when they were troubled. Goest thou astray from thy Lord and Master? yet maiest thou walk in the strength of this meat, even to the Mount of God.

These wonderful things doth the Holy Ghost in the Scriptures, and the Holy ones of God, being inspired by the Holy Ghost speak of, this admirable Sacrament, whereof Saint *Cyprian* in his Sermon of the Lords Supper, most learnedly and religiously writeth. This unleavened Bread which is the true and sincere meat, doth by the Sacrament sanctifie us; by the recieving of it, it doth enlighten us with faith, and confirmeth us with truth.

towards Christ. Therefore let all those, which love the Lords Passion, come unto this most wholesome Bread, and let them not fear to eat of this most sweet *Manna*, so often as they can, whereby they may be made able to pass through the wilderness of this World, without danger of their life. Let him not fear to eat of this healthful bread, whosoever desireth to have his heart made strong in the Lord, that he may overcome all those most wicked enemies, the Devils, which daily lie in wait, to hinder our salvation. Let no man make doubt, so often as possibly he can, to eat of this most sweet, delightful, comfortable Bread, which was made in the womb of the Virgin, and baked upon the Altar of the Cross, in the strength whereof we shall be made able in Forty dayes and Forty nights (that is to say, in the short time of this transitory life) to walk, not only to Mount *Horeb*, which signifieth a Desert, but even to Mount *Tabor*, which is the brightness and glory of God.

CHAP. LXVII.

Of the Spiritual hunger we have, or ought to have, oftento Communicate, and inducements unto the same.

1. **C**onsidering our great necessity.
2. The great profit that doth hereby come unto us.
3. The admirable satiety it yieldeth unto the distressed soul.
4. For that it inciteth to the study of piety.
5. For that it enlighteneth the understanding.
6. For that it addeth strength to our weakness.
7. For that it maketh glad the conscience.
8. For that it is our *Viaticum*, our refreshing towards the end of our journey.

For the affecting of the conscience, three things are principally to be thought upon in the very time of Communicating.

1. **T**He eternal love, wherewith God the Father loved us, when as yet we were not, and provided all things necessary for us.

2. The

2. The inestimable love of God the Son, who gave himself for us.

3. The unsearchable love of God the Holy Ghost, that every moment doth preserve us.

Christian considerations to be thought upon by every one of us, both before and after the Holy Communion.

Before.

1. **T**hat we call to mind, that as Almighty God appeared to *Moses* in the burning bush: So doth he also to them whose hearts are inflamed with the love of him.

2. That if in the Law so many purifications were used, then in purifying our hearts under Grace much more is required.

3. That if *Solomon* took such care to build a Temple for the Ark of the Lord; what care ought there to be for the Lord himself of the Ark?

4. That the four questions proposed unto *Jonah*, *Jon. I. 9.* The first, *quid opus tuum?* what is thy work or trade? The second, *qua terra tua?* what is thy country? The third, *quid vadis?* whither goest thou? The fourth, *quis populus tuus?* what is thy people, or with whom livest thou? That these questions, I say proposed to *Jonah*, every devout communicant ought to propose unto himself: as thus.

What

What is thy work? To do the Will of God, or thine own will? What makest thou thy Country? Heaven or earth? Whither goest thou? After God or the World? What is thy people, with whom thou conversest? Are they good or evil men?

After.

First, to be careful not to receive the grace of God in vain, 2 Cor. 6. 1.

Secondly, to resign or consecrate the rest of our life to serve God, according to that rule of the Apostle, Rom. 6. 19. *As you have yielded your members servants of unrighteousness unto sin: Even so now yield your members servants unto righteousness.*

Thirdly, that thou weigh with thy self, the reasons why thy life is to be dedicated unto God, of whom thou hast received a life of nature, a life of grace, and assured hope of a life of glory in the World to come.

CHAP. LXVIII.

Devout considerations to be used after the receiving of the Holy Sacrament.

Consider with what honour thou art prosecuted by receiving this Holy pledge, in regard whereof all earthly honours are to be contemned.

2. Con-

2. Consider whilst thou dost communicate, thou art become a Temple of the Holy Ghost; and that if *Solomon* so much rejoyced when he saw the building of the Temple finished, which was but a material Temple, hast thou not cause much more to rejoyce in this Temple, which is spiritual? In this Temple thou oughtest often to praise God, and casting out evil thoughts, say, *This my soul is now become an house of Prayer.*

3. Consider that thou by often recieving, dost become a living Sepulchre of Christ: think if thou had'st been present when he was taken down from the Cross, and believing he was thy Saviour, surely thou wouldest have been glad to recieve his blessed body into thine house.

Meditations accomodated to the several parts and petitions contained in the Lord's Prayer, which Prayer is wont to be prayed after our recieving.

Our Father.

O My Father, what wilt thou I ask of thee, being an evil son? Behold, I ask of thee the spirit of thy Son, that without servile fear, and with much confidence, I may recieve thee, unto the unspeakable comfort of my soul.

which art in Heaven.

Lord give me a taste of that felicity which
all.

all thy Saints enjoy with thee in Heaven, that from henceforth I favour no earthly things, but heavenly, or things on high.

Hallowed be thy Name.

Give me grace, that for this benefit I may give thee laud and praise, and sanctifie thy Name; grant that in all my actions, I may seek not mine own, but thy glory.

Thy Kingdom come.

Evermore reign in my heart, which I do offer unto thee for a gift; let not sin, let not the flesh, let not the dominion of Satan rule there, but thy grace only.

Thy will be done in earth as it is in Heaven.

Teach me to do thy will, readily, willingly, joyfully, as thy Saints do the same will of thine in Heaven.

Give us this day our daily bread.

I beseech thee, O Lord to grant me an ardent desire towards this Holy Sacrament, the true bread of Angels.

Forgive us our trespasses, as we forgive them that trespass against us.

Give me remission of all my sins past, and hatred of the same, and a readiness for the love of thee for the time to come.

And lead us not into temptation.

Give me grace to withstand the temptations of my ghostly enemy, and, both in adversity and prosperity, evermore keep constancy of mind, that mine enemies prevail not against me.

But deliver us from all evil.

Deliver us from all our sins, that we may be presented unto thee, and unto thy service.

For thine is the Kingdom, the power, and the glory, for ever and ever. Amen.

Thou, O Lord, art worthy to recieve honour and praise, and dominion, for evermore, Rev. 4. 11.

Of the vigilant care that a Christian ought to have of not falling away from a good and godly course of life.

CONCERNING the sin of relapsing or falling away from a good and godly course of life, we are first for to consider, that he who doth truly repent, doth so bewail his evils passed, that he doth fully purpose not to commit them again, and that a vain repentance is that (saith Saint *Augustine*) which the same fault following doth defile. The lamentations for former sins are not effectual, if the same sins are iterated. Wilt thou be a true penitent? then cease from sin. Take heed thou say not, I cannot abstain from sin: God is faithful, who will not suffer us to be tempted above that we are able, 1 Cor. 10. 13. *Non posse pretenditur, non velle in causa est.* We are not able to resist? sin is pretended, we are not willing is the cause: So Saint *Augustine*.

Second-

Secondly, we are to consider that the sum and complement of all virtue, doth consist in perseverance: not he that runneth, but he that runneth unto the end, attaineth the prize, 1 Cor. 9. 24.

Thirdly, let us call to mind, by whose instinct and motion we began this good work, and that the end thereof was to serve him.

Fourthly, who it is that would have us leave it off, to wit, the professed enemy of our souls.

Fifthly, that evil men do often persevere in evil, how much more should we persevere in good?

Sixthly, that for want of perseverance, an Angel lost Heaven, Adam lost Paradise.

Seventhly, or last of all, by perseverance we come to blessedness; *Blessed is he that continueth to the end, he shall be saved*, Matth. 24. 13.

A Prayer to obtain Perseverance.

O Lord Jesus Christ, our most perseverant Love, thou which alwaies lovest thine, unto the end thou lovest them; thou hanging upon the Cross, didst say, *It is finished*, thereby giving us a most excellent example of perseverance; make us, O Lord, (in the service we have undertaken to serve thee,) that we may say with the Apostle, *We have kept the faith*: And with Holy Job, *We will*

will not depart from innocency whilst we live
 And with David, Thou, O Lord, hast kept us
 from our youth up, forsake us not in our age, After
 but good Lord continue with us unto the end, ing
 and at the end, Amen. Holy
 muni

CHAP. LXIX.

Unto a fruitful receiving the Holy Sacra-
 ment, three things are required:

- | | |
|-----------------------|--|
| 1. Purity
of mind: | 1. That thou be sorry for sins past
and intend to abstain from such
and such sins hereafter. |
| | 2. That thou lay aside all hatred,
for it is a Sacrament of love. |
| | 3. That thou remember who hath
said it, <i>Beye Holy, as I am Holy,</i>
Lev. 19. 2. |

- | | |
|--|--------------------------------------|
| 2. A right in-
tention that
thou commu-
nicate. | 1. Not of custom only. |
| | 2. Not to please men. |
| | 3. Not to appeare outwardly
Holy. |

- | | |
|------------------------|--|
| 3. Actual
devotion: | 1. That thou indeavour to pray
unto God without distraction. |
| | 2. That thou beest spiritually af-
fected towards Christ his Holy
institution. |
| | 3. That thou come with all
Humility and devout Reve-
rence. After |

After reci-
ving the
Holy Com-
munion:

1. Give thanks to Christ, that
he hath vouchsafed to come
under thy roof.
2. Be careful more and more
to worship him.
3. Beseech him never to depart
from thee, pray him to con-
tinue with thee alwaies, ever
unto the end. So be it.

CHAP. LXX.

*An admonition to the Godly Reader,
concerning the controversie about the
Holy Eucharist, against sundry reasons
of Cardinal Bellarmine.*

I. **W** Hereas every Question in a case of
Faith (Godly and Devout Reader)
ought to stand forth at the Tribunal of
Holy Writ, and there to be judged: Let it
not seem strange unto any, if as once *Paul*
appealed unto *Cesar*, so we by course allow-
able in Law, do (evermore due respect had
unto the authority of the ancient Fathers)
in the first place, and that by good right,
make our appeals in cases of Controversie
unto the Holy Scriptures. For why? In these
we not only find the truth safe and sound,
notwithstanding all the devices of evil men,
endeavouring to corrupt the same, yet ever
the same, and so confirmed by the consent of
the

the Church, but also the means of seeking not the same truth; which if we follow as the best guide, we cannot slip, err, or be deceived.

2. Now the meanes of seeking out the truth, may seem by that of the Prophet *Jeremy*, or by him in whom the Prophet spake, to be thus laid forth; *Ask or enquire for the old way, it is the good way, walk in it*, Jer. 6. 16. Our Lord and Saviour in the Gospel, in his reply to the *Pharisees* tempting him, *Why did Moses give them a Bil of Divorce?* Answer, *Moses did it for the hardness of your hearts, but from the beginning it was not so.*

Whence it appeareth, that by the old way we come unto the good way, by observing the first Institution we find out the true Institution; all that are in doubt, all that err, may by this means more easily come for to attain and enjoy the same. When Almighty God promised unto the people of *Israel*, by the fore-named *Moses*, a form of framing the Tabernacle and the appurtenances thereof, *Look* (saith he unto him) *that thou make it after the fashion that was shewed thee in the Mountain*, Exod, 25. 40. The Prophet *Isaias*, to withdraw the people from their Diviners and sooth-sayers, cries out, *To the Law and to the Testimony*, Esay 8. 20. When Christ casteth out buyers and sellers out of the Temple, Luk. 19. 45. he citeth that of *Jeremie*, 7. 11. *My house is the house of Prayer, but you have*

have made it a den of thieves. The Apostle Saint Paul in Cor. II. setting down unto them the true manner of celebrating the Lords Supper, saith, *For I have recieved of the Lord that which also I have delivered unto you.* If at any time the Father were in doubt concerning points appertaining to faith, by and by they repaired to the Oracle of the Scriptures; so Saint Ambrose, Let the Scripture be asked: So St. Augustine, Let us ask St. Peter and St. Paul.

By this we see the means of seeking out the truth, which is, how that the Fathers look back to the Apostles, the Apostles to Christ, Christ to the Prophets, the Prophets to the Law, the Law to the first pattern upon the Mount

Now of long time, yea, too too long (O Holy Christ) have we Christians contended about thy Holy institution: From the Fathers to thy Apostles; yea, (O blessed Saviour) we come with all reverence, and let us come hand in hand, to consider the first pattern, instituted by thy self, *Mat. 26. 16. Mar. 14. 12. Luk. 21. 19.*

And here first let the devout Christian call to mind, that he that said of the bread, *This is my body*; and of the wine, *This is my blood*, said also of Saint John the Baptist, *This is that Elias*; and of himself, *I am the door, the true Vine*, &c. These, *Recieve my Covenant in your flesh.* By Baptism We are buried with him.

Be-

Being many, we are one bread, one body, and usual phrases in Holy Writ.

4. Again, what more meet than in a spiritual food to admit a spiritual sense; *we did all eat of the same spiritual meat* (saith the Apostle) 1 Cor. 10. 3. Was it not given after Supper, and in small quantity? It is the Spirit, it is the spirit that giveth life. I go forward, but, by the way, this pious consideration, gathered out of the words of Christ our Saviour concerning his own institution, doth easily shew that to be the nourishment of our souls, which is delivered in the Lords Supper, and doth with all manifest the great excellency thereof.

From the words of Christ, I come unto the Apostle Saint Paul, a good Interpreter of the same words, one who wanted not care of stirring up the *Corinthians* to reverence and devotion, about this Myserie. Now what saith the Apostle? He commands no adoration; he speaks not a word of Transubstantiation, but only sheweth the dignity thereof, in shewing both the Author and end.

5. Let us proceed to the Orthodox Fathers, that it may appear (Reverend Sir) that, we neither upon a desire of contradiction, nor upon hatred to any, do embrace an opinion newly broached; but look what we think, believe and confess in this main point of Christian Doctrine, the same also the ancient Church hath thought, believed, and with one

and we consent taught; and herein we take no little comfort, that although our faith doth principally rest on the Word of God rightly understood; yet, it cannot chuse but yield us joy, that with the Orthodox Fathers, (holding rightly) we hold also that which is right. We acknowledge that of *Dion: Areopagite* (neither do I see why we should fear in this case, either the Author or the Authority) in that in his divine Hierarchy, he calleth the Eucharist a most divine Sacrament. That of *Iustin Martyr*, where he saith, we receive not these elements, as common bread, nor common drink. That of *Tertullian* against the *Marcionites*, The bread which he took and distributed, Christ made his body. That of *Origen* upon divers places of the Gospel, When thou eatest and drinkest the body and blood of the Lord; the Lord entreth under thy roof. That of *Saint Cyprian*, As in the person of Christ, the humanity appeared, but the Divinity was hid: So in the visible Sacrament a divine Essence communicates it self unto us. That of *Hilary*, speaking of the Trinity, of the verity of the body and blood of Christ, there is left no place of doubt. That of *Saint Ambrose*, *De mysteriis initiandis*, We have more excellent food in the Eucharist, than the *Jews* had in Manna. That of *St. Hierome* in his Epistle to *Hedebea*, Here the Lord Jesus (meaning in the Sacrament) is both the maker of the Feast, and the food.

Last

Last of all, (instead of many) that of Saint *Augustine*, O with what purity of mind; with what chastity of body, is that sacrifice to be celebrated, where thou (O Lord) art both the Priest, and the Sacrifice ?

7. But to break off the mentioning of the Fathers, least in multiplying their names we might seem ambitious; we hear them all (as it is meet) speaking with great reverence of so great a mystery; but for disputing or reasoning about Transubstantiation, we hear not a word. Let their writings be read over, and read over again, and we shall find that they admit of a change, but what a one ? Of the substance ? nothing less; for it remains the same. Of the use ? It is right, for sure in the Lords Supper it is heavenly and divine.

8. Whereas oftentimes in the Fathers we meet with these words *Nature*, *Substance*, applying them to the efficacy of the Sacrament; we are to understand that by these words they intend, first to draw the people from the outward signs to the substance; and next to kindle in their affection, both reverence and love.

9. Antiquity therefore is silent in the plea or defence of Transubstantiation: Sure, yea, most sure it is, that figurative speeches of the ancient Fathers do no way patronize this Paradox; the sobriety of the same Fathers, let us, their posterity, praise and imitate.

10. And

10. And now that we may ingenuously confess that which is a plain case in the sight of God, and not flourish over the truth with colours of *Rhetorick*, or smother it with the clouds of deceit; we acknowledge that the dignity of this Sacrament is greater than words can express, yea, than the mind of man is able to conceive: If any will exact the efficacy of those five words, *For this is my body*, we answer, it is a great Mystery.

11. Truly we give, and that justly, great respect and reverence to the Holy Eucharist; for whereas Bread and Wine are Elements naturally ordained for the sustentation of the body, by the power of divine benediction they do receive a virtue, that being received of the faithful, they become nourishments of the soul: Nay, they become meanes whereby we are sanctified both in body and soul, and are made the members of Christ.

12. But Christ (some say) in express words, calleth the Bread his body, and the Wine his blood. True, in express words also he calleth himself a Rock. Right well saith *Eusebius Emisenus*, comest thou to the Sacrament? consider there the body and blood of Christ, wonder at it with reverence, touch it with thy mind, receive it with the hand of thy heart. Do not say, as the Capernaïtes, *Master, how comest thou hither?* But with the Disciples, asking no question, be glad thou dost enjoy him. He is honoured in this

Mystery, that was once offered upon the Cross.

Yea, but how can this be, that Christ, sitting at the right hand of God in Heaven, should dispose of his Body to us poor inhabitants in earth? Take here the answer of the Angel *Gabriel*, The Holy Ghost hath overshadowed it. From hence (saith St. *Bernard*) To search, is timidity; to know is life eternal.

13. Is it not a hard saying, *Unless ye eat the flesh of the Son of God, &c.* It is an hard saying to them that are hard of believing. The Disciples, hearing that of their Lord and Master, *Take, Eat, this is my Body*; They take, they eat, asking no question: Being confirmed in faith (saith St. *Chrysostome*) they take and eat. Unbelievers hearing the same of our Saviour, they depart, they eat not. St. *Peter* answereth, *Lord, thou hast the words of Life*: Others go backward, leaving the Lord of Life. The *Capernaite* hearing, dreameth of eating naturally; grossly: The godly are assured of eating spiritually, and yet withal really.

14. Great was the authority of *Pythagoras* amongst his Scholars, if he had said it, they were silent: But greater was, and is, and ought to be the Authority of Christ with Believers; he saith it, and they believe. The Sun remains a splendid body, though Bats and Owls cannot endure it: The Holy

Sacrament remains an unspeakable Mystery; though the carnal man doth not perceive it. In this case silence is the safest eloquence, and the best expressing is not to express; a Godly Meditation is safer than a *Socratical* disputing; Discourse of controversie doth often abate devotion; discourse of Piety about this Mystery is sweeter than the Honey or the Honey comb.

15 The Pasleover which Christ kept with his Disciples, it was prepared in an upper room. When men brought unto him a man sick of the Palsie, they in letting down the sick, uncovered the roof of the house. The harder parts of the Paschal Lamb were consumed by fire. Mysteries are, if not contrary, yet often above reason. Well saith St. *Cyril* in his third Book against *Fulian*, If humane reason waver in things sensible, how much more shall it do so in things beyond sense? Faithless *Fulian*, what if the Creation of the Angels exceed humane capacity, did not *Moses* well in forbearing to mention it? Assuredly, he did well. What if it cannot by reason be conceived how Christ sitting at the Table, should give himself to his for sustenance? Wilt thou therefore by and by imagin this or that change?

Let us rather honour Christ in his Mysteries, praise him for his Mercies, be thankful unto him for his Benefits. Those things which we comprehend, let us admire; those

which we cannot comprehend, let us more admire: Though words be wanting what to express, let not faith be wanting what to believe.

16. When all is done, the Devout estimation of the ancient Fathers, concerning this Holy Sacrament is not lightly or loosely to be passed over, whose example for piety let us set before the eyes of our mind.

17. Notwithstanding, we look not so much in this case what the Fathers (who were no babes) for the first six hundred years have determined, as what Christ faith, who is before all. But be it, let antiquity prevail; which way soever men turn them, for these curious and needless disputes, sure they were not from the beginning.

18. And now a little to take a survey of the beginning and progress of the doctrine of Transubstantiation. When now the envious man watched to sow his tares amongst the wheat, which is of grains the chiefest; to corrupt gold, which is of metals the purest, to draw away the minds of men from the pledge of their salvation, amongst which the Holy Eucharist is not the least; this he did not so much by opposition, as by subtle guile, stirring up curious fancies to seek and search out reasons of the secret counsel of God, and to say with them in the Gospel, *Master, how comest thou hither?* Joh. 6. 25.

19. One *Berengarius* in the Year 1028.
was

was the first that came upon the Stage to act this Tragedy; by him were kindled such sparks as after brake out into great and fearful flames. The matter is tossed to and fro in the time of *Nicholas* the second Bishop of Rome. In the year 1040 *Berengarius* abjured his former assertions; were his latter thoughts the wiser? this I stand not to discuss, dispute it he that will.

20. The Church in the meane while, who ought to have followed the council of Saint *Paul to Timothy*, in suppressing Questions that cause strife, did clean contrary, in adding more and more daily a multitude of questions so long, that those sparks kindled by *Berengarius*, began to encrease, and set all (as it were) into a most hideous combustion.

21. An assembly of religious men came together in the Council of *Lateran*; in this rueful estate of things what is done by the Council? Doth it appease Debates? No: Doth it call back this Holy institution of Christ to the ancient practise? It endeavoured nothing less; only it promulgates a new and unheard of Doctrine of Transubstantiation; and why might not the Council establish the word Transubstantiation, as well as the first Council of *Nice* did the word ἐμὸν, the first Council of *Ephesus* the word θεότοκος; which both were established by Councils, and after received of the Christian world? There was neither the same

same authority to decree, nor the necessity of doctrine to be decreed in this, as was in the two before named Counsels: What, did not time decay? *atq; parentum*, &c.

22. After this, the question comes to be handled by the Master of the Sentences, whom the School Divines do follow: is the controverſie appealed? Disputed it is to and fro by many subtilties. Here the multitude of questions are able to confound the Reader, and the divers turnings and windings able to bring the happiest wit into a Labyrinth. At one time the doubt is about the Power of God; at another, about his Will: Now, of the exiſting of ſubſtance with accidents; then, accidents without a ſubſtance: Sometimes, of annihilating of former natures; ſometimes of tranſ-elementing the ſame. In this Chaos there is nothing found certain, ſave that uncertain dream of Tranſubſtantiation.

23. Whether or no, this were pleaſing to that bleſſed Spirit, who willeth us to be wiſe unto ſobriety, let all men judge.

24. The *Bethſhemites*, of whom we read in *I Kings 6*. were happy in enjoying the preſence of the Ark of God, but falling to be curious, by prying into it, they ſuffered juſt puniſhment for their curioſity. The Church of *Rome* was happy while it enjoyed the preſence of this Holy Myſtery (had it known her own happineſs) when for a thouſand
years

years together, there was never heard of the name of *Ubiquitary*, *Sacramentary*, or the like; no division of the East, against the West Church; or the West, against the East: All agree about the truth of this Holy Mystery, but when once men would press into depths inaccessible, rend away the veil, and intrude themselves into the Holy of Holies, good Lord with what spirit of giddiness were they whirled to and fro, as he of whom the Comical Poet maketh mention; which way to betake him he knew not! This it is to run into needless mazes.

25. To get credit to this new-found Doctrine before mentioned, miracles are reported: But what ones, I pray you? Not those of St. *Cyprian*, or *Nazianzen*, or *Optatus Melevidianus*, or even of *Surius* himself, which were to set forth the dignity of this Sacrament, this had been tollerable, and not mentioned of the Fathers without cause; but miracles (I say) are reported or rather indeed feigned to confirm men, yea, to seduce men, were they over credulous by this mean, in this Doctrine of Transubstantiation, which was no way allowable; for G O D. stands not in need of these.

26. To conclude the whole proceedings, and tumultuous differences raised concerning the questions of the Holy Eucharist; in brief, let this suffice men, observing

no mean, about the mean and manner of Christs presence in the Sacramenet; that they have don much hurt by their boldness and curiosity, it appears more clearly than the noon light.

27. In this meane space, all things now tossed and tormoiled, there arise upon the clean contrary part of a kind of men prone and apt, not so much to the alteration, as indeed to the utter ruining of things; into which kind of men, it were to be wished, that the Common-wealth, yea, the Church of Christ had never fallen: Men that have not any thing of true Religion, but onely a bare outward shew; men that are wont to account it great piety to censure others to be impious; these are those that under a pretence of avoiding superstition, will observe (in a manner) no pious duties of true Religion, and especially in celebrating the Lords Supper after a rude and unmannerly manner, they neglect all devotion: Is the Communion celebrated well? a badge it is of our profession, a familiar assembly of guests, a remembrance of somewhat passed: Take ye, eat ye, sit ye, stand ye; there is no other gesture required, then what is used at publick meetings; what need any mention of the Body of Christ which was broken and given for us? of the Blood of Christ that was shed for us? Take ye, eat ye, drink ye. O blessed *Paul*, if thou did'st

didst live, thou wouldest tell these men, they ought upon fear of judgment to discern the Lords Body.

28. Was there a punishment inflicted upon him that would make the Law of *Moses* of none effect, and shall he go without punishment that would make this Divine Institution of the Son of God of none Effect? The irreligious opinion of these men with whom nothing is true but in opinions, whom nothing can please but their own fantasies; with whom nothing is sound but in shew; the assertions, yea, the worst of these mens assertions, our adversaries of the Church of *Rome* do often but unjustly term our Axiomes, or principal points of our Religion: whatsoever any bold spirited man, whatsoever any unlearned, whatsoever any less godly, shall set a-broach, either against faith, or good manners, appertaining to the Holy Sacrament, we straight are censured and condemned (without all Christian charity) of Heresie, and as the Authors and defenders of such impieties.

29. Wherefore they are in this case to be requested, that at last they would see and consider our reverent respect had towards this Holy Mystery, agreeable to antiquity: we do confess, with all good conscience, that the worthiness of this Sacrament is greater than either the force of any mans wit, or copiousness of his eloquence, is able to express, or conceive.

30. And here we cannot but marvel, and desire to marvel, that Cardinal *Bellarmin* doth so lightly pass over the words of *Calvin* mentioned of him, as it were by Chance: I am not ashamed (saith the same *calvin*) to acknowledg mine ignorance in this My-
stery.

31. Well saith *Fulgenius* against the *Arri-ans*, True faith hath never superfluous, but it ever had and hath, just reasons. So also *St. Cyril*, Mysteries are offered to believers, not to questioners.

32. Albeit then the manner be not of us over curiously enquired, or searched after, yet the same presence of Christ is acknowledged: which Christ himself would have to be acknowledged: We say with *St. Ambrose*, that there is not taken from bread the substance thereof, but that there is adjoyned the grace of Christ's body, after a manner ineffable.

33. It was no other but a shadow of this benefit, that was of old given to the *Jews* in the Ark of the Covenant, and yet *Solomon* did so admire it, as that he said, *And is it credible that God should dwell with men?* *1 Kings 8. 27.*

34. We often marvel and condemn the *Jews*, that having Christ amongst them, they did not acknowledg and receive him in that manner they ought to have done: Let us consider Christ among us, and invert that saying of the Husbandman, This is the Heir, let
us

us take him, receive him, believe in him; and the inheritance shall be ours.

35. Last of all, concerning the controversy about the Holy Eucharist, between two extremes (whereof we have heard) let us embrace the mean, let us with a sincere faith apprehend the truth; apprehending, let us keep it: keeping, let us adorn it with godly manners.

36. And now to draw in, as it were, the sails of this admonition, (godly Reader) seeing that this Divine Institution was left by our gracious Redeemer, both for the inward peace of the soul, and outward of the Church; who can sufficiently lament to see the dissention, that hath miserably divided the Christian World, and discord that hath risen about the same? Let us call to mind, that God is not the God of dissention, but the God of peace. Let us all forbear on both sides, needless and unprofitable disputes. Unless thou Lord hadst said it, *This is my Body, This is my Blood*, who would have believed it? unless thou hadst said, O Holy Ghost, *Take, eat, drink ye all of this*, who durst have touched it? who would have approached to so heavenly repast, hadst thou not commanded it? *hoc facite, do ye this*; but thou commanding, who would not joyfully come and communicate?

37. Let us then hold captive humane reason, and prepare our selves unto the fruit of this

this heavenly *Maſina*. Unneceſſary diſpute bring ſmall profit? we may with greater benefit wonder, than argue. Then are the works of God moſt truly conceived, when they are devoutly admired.

The Peroration, or ſumming up by Prayer the Admonition about the controverſie.

1. **G**OD of his mercy grant that this excellent league of love and charity, left by the Saviour of the world to his Church, and commended unto us by the love of him who loved us, and gave himſelf for us: God grant (I ſay) that, all contentions laid aſleep, we may on allparts, accord about this league of love, & let men & Angels ſay, *Amen*.

2. Great differences, acute diſputes, have long ſince been had; in the mean ſpace (merciful Lord) what barrenneſs of piety is there found? Many are become weary with ſtriving; ſome even with looking on, and beholding them that ſtrive: A third ſort, in hearing and reading diſtractions on divers parts, moſt (which is to be lamented) are ſlow and frozen in piety.

3. The Queſtion about the Sacrament, hath now many years been controverſed in the Church. The Authors of Sects and Heresies, as the Anabaptiſts and Arrians, and ſuch like, they are neither Orthodoxal, nor
of

of this house with us; but this unnatural strife is domestical, which God cease.

4. Now whereas we see no end of contending, and small hope, in regard of men, of ever seeing an end to contention, let us all joyntly beseech our Heavenly Father, that in seeking peace we may go one before another, that all being to attain Christian unity, and careful of our own salvation, we may glorify our Father in heaven.

5. Let the last necessity find us ready, which will surprise them that are unready: let our uncertain end strike into us a certain foresight of our end, which, according to the Wiseman, we should remember, and let enmity pass. Future blessedness, attained it may be; for the excellency thereof, rightly conceived it cannot be. In seeking so great a good, the best mean is, to observe no mean.

6. To draw to an end, although in regard of the continuance of the before named blessedness, there be no end; Let us every one dispose himself unto that day, which doth assign to every one his eternal mansion, where there shall be no more Night, where there shall need no light of the Candle, nor of the Sun; where the Lamb is the Lamp, in that blessed vision of the Lord Jesus; unto which let us, according to the counsel of the Holy Ghost proceed by one rule, *Phil. 4. 15, 16.*
Glory to God in the Highest, on earth peace, and towards men good will.

CHAP. LXXI.

Godly Meditations upon the Passion of our Lord and Saviour Jesus Christ, necessary to be used before and after the Holy Communion.

AS there is no one thing that more appertaineth unto our salvation, than the passion of Christ our Redeemer, nor any benefit, for which we ought more to give thanks: So there is no subject more worthy of our best and best disposed Meditation, to speak of, to confer of, to remember, to meditate, of more consolation, than is the subject of our Saviour Christ his blessed passion.

Again, we ought more to give thanks to God for our Redemption, than for our Creation, for these causes.

1. The first is, If man be obliged or bound to God, for that of nothing, by his very word, he was created: Now by sin to be made less than nothing, and then to be re-made, is much more,

2. The second is, for that God shewed more love by redeeming Man, than by creating him; for before he was created, man did nothing whereby he deserved to be created; but after he was created he sinned, and deserved that his first being should be destroyed:

stroyed: Wherefore far greater was the benignity and mercy of God in redeeming man, than in creating him.

3. The third is, for that the benefit of Creation had not profited man, without the benefit of his Redemption.

4. The fourth is, for that in the Creation God gave man himself, but in the Redemption God gave himself for man.

5. The fifth is, for that it was a great thing that we were his work, but a greater is it in that we are his price.

Wherefore the devout Christian ought often by contemplation to look up to Christ crucified, (especially having a remorse of his sins) as the people did in the wilderness look up to the Serpent that was lifted up, when they were stung of Serpents.

The Fruit of this Meditation.

THe first is, to receive curing and comfort: *In all my afflictions* (saith St. Austin) *I find not any more effectual remedy, than the wounds of Christ, in which I securely sleep:* Nay, this Meditation doth make afflictions sweet (saith Saint Gregory) as the Wood did, that sweetned the bitter waters.

The second, incites to all Virtues, and is a remedy against all Vices: It incites to Humility, Patience, Prayer, and such like: it averts the mind from all Vices, *Quando occurrat*

currit turpis cogitatio, fugio ad vulnera Christi (saith St. Bernard:) Nay, *Quando Daemon insidiatur, fugio ad vulnera Christi, & fugit a me Tentator.* When any evil thought assaults me, I fly to the wounds of Christ: When the Tempter doth assault, I fly to these wounds of Christ, and the Tempter flies from me.

The third is, it stirreth men up to praise God, as the people did when they were delivered in the red Sea: If we have any Thankfulness, this should move Thankfulness.

A Colloquie of the Soul with Christ touching the Passion.

Soul.

LORD, wherefore didst thou suffer thy self to be sold?
Christ. That I might deliver thee from servitude.

Lord, why didst thou pray so much?

That I might appease God's wrath against thee.

Lord, why didst thou suffer fear and trembling?

That I might make thee secure and of a good courage.

Lord, why were deceits intended against thee?

To deliver thee from deceits.

Wherefore didst thou sweat blood?

To wash away the spots of thy sin.

why

Why wouldest thou be taken ?

That thou mightest not be taken of thy
ghostly enemies.

Why wouldest thou be bound ?

To loose the bands of thy sins.

Why wert thou denied of Peter ?

To confess thee before my Father.

*Why wouldest thou be forsaken of the Disci-
ples ?*

That I might be with thee until the day of
judgment.

Why wouldest thou be accused ?

To absolve thee.

Why wouldest thou be spitted on ?

To wipe away thy foulness.

Why wouldest thou be whipped ?

That thou mightest be freed from stripes.

Why wouldest thou be lifted up upon the Cross ?

That thou mightest be lifted up to Heaven.

Why wouldest thou be crowned with thorns ?

To crown thee with glory.

Why were thy arms stretched out ?

To embrace thee , O fainting Soul !

Why was thy side opened ?

To receive thee in.

Why didst thou die amidst two thieves ?

That thou mightest live in the midst of
Angels.

CHAP. LXXII.

Of the manner in particular how to meditate of the Passion.

Let the devout Christian call to mind how Christ our blessed Saviour suffered in every part of His body; how His head was crowned with thorns, His eyes covered with tears, His face full of spittings, His mouth full of gall, His ears full of contumelies, His shoulders full of lashes: How He had His hands pierced, His side opened, His feet fastened unto the Cross, His whole body strained and stretched out.

After this, let the devout Christian meditate of his Saviours Agonie in the Garden; for the sins of the Garden; of His sweat in a cold night, when His Prayers went up, and the drops of blood ran down: Of His hanging upon the Cross, when he seemed as it were forsaken of His friends in earth, and his Father in Heaven: Of the bending down His head, and giving up the Ghost with these words, *Father, into thy hands I commend my Spirit.*

Here let the devout Christian stand amazed, at the height and depth, the length and breadth of the love of Christ.

Last of all, let him consider what good effects this meditation ought to work in him,
to

to wit, of Humility, Patience, Love, Duty, Reverence, and Thankfulness to his Redeemer. Who would not be humble, calling to mind that the Son of God humbled himself unto the death of the Cross? Who would not be patient, considering his patience, who as a meek Lamb, opened not his mouth before the Shearer? Who would not love him, who laid down his life for us miserable sinners?

Certain brief Petitions to follow the former Meditations.

SOn of God, Redeemer of the World,
Have mercy upon us.

By thy tender love to man,
Have mercy upon us.

By the institution of thy last Supper,
before thy sufferings,
Have mercy upon us.

By thy Agony in the Garden,
Have mercy upon us.

By thy hard beating and scourging,
Have mercy upon us.

By thy crowning with thorns,
Have mercy upon us.

By thy bearing of thy Cross when thou
wentest to death,
Have mercy upon us.

By the piercing of thy hands and feet,
Have mercy upon us.

By

By the lifting up of thy most Holy body
upon the Cross,

Have mercy upon us.

By the love that thou had'st hanging three
hours on the Cross alive,

Have mercy upon us.

By thy Holy tears shed upon the Cross,

Have mercy upon us.

By thy thirst, and receiving gall,

Have mercy upon us.

By inclining thy head upon the Cross,

Have mercy upon us.

By giving up the ghost,

Have mercy upon us.

By all the labours and weariness, sorrow and
heaviness that thou suffered'st from the day
of thy Nativity, unto the hour of the depar-
ture of thy soul from thy body,

Have mercy upon us.

By thy glorious and powerful Resurrection,

Have mercy upon us.

By thy marvellous ascension up into Heaven,

Have mercy upon us.

By thy divine consolation, and sending down
of the Holy Ghost upon thine Apostles, com-
fort us Lord evermore by the same Holy
Ghost, and

Have mercy upon us.



G O D L Y
MEDITATIONS

U P O N

The Divine Presence,
T O

Stir us up to a continual care
of walking in the wayes of God,
after our Receiving the
L O R D S S U P P E R

C H A P. L X X I I I.

*How excellent and behoveful an exercise
it is to place God as present in all our
actions.*

Very many excellent, as also profitable,
means and exercises are for the obtain-
ing of virtues; amongst which notwith-
standing there is none is more behovefull or
commodious than this whereof we are now a-
bout to intreat, viz the Divine Presence, If
(as

(as it ought) it be rightly applyed: For what soever good resteth in any other, the same in some sort is comprised in this. In a spiritual life, what profit is reaped by other means, the same by this exercise may be obtained.

This one only of setting God ever before us, doth move, and encourage the servant of God to be truly careful in all his actions; it doth kindle in him a desire to use all other good practises, that the wholesome aids and necessary helps for the purchasing of true and sound virtues, may be at hand; that the heavenly knowledg for the enlightning of our understanding and spiritual strength for the putting forth of our will, may be daily granted of God. And thus that is verified which we said, namely, this exercise to be as it were the sum, and recapitulation of all other. If therefore the servant of God, being desirous of spiritual proceeding, doth fear to be forgetful of so many healthful ways, which he hath either heard of from religious men, or read in books, to be necessary for the attaining the perfection of a spiritual life, let him at least be mindful of this, and exercise it in this matter: For with this care he shall bring to pass, that all other which did seem to be utterly forgotten, shall (when need require) be freshly recall'd to mind. Again, if any one being desirous earnestly to please God, (which all ought for to be) and in all things to obey his

his Heavenly will, (after reading in Godly books so many experiments and admonitions, the means to lead a godly and devout life) be suppressed in mind, thinking it, as it were, impossible to make use of all these exercises, let him be of good courage, for behold with one preservative all difficulty is taken away. To this one exercise by Gods assistance, he may seriously apply himself; and he may discern his heart so to be kindled with an heavenly desire, and with the will of God so framed and-conformed, that all other means and remedies shall by divine inspiration presently come into his mind as occasion shall serve, both for the imbracing and exercising of any whatsoever virtues, and also for the banishing and vanquishing temptations, howsoever grievous. For truly God whom he doth behold present with him, and in whom he doth heartily repose all his trust and confidence; and of whom he doth earnestly desire succour, ever he in his good time and place, doth minister whatsoever is necessary in that exercise, and doth deliver unto him both knowledge and strength to use all means requisite to this purpose: For God doth never leave them destitute of the seasonable aid of his grace, who do (as is meet) lead their lives as in the sight and presence of his divine Majesty.

CHAP. LXXIV.

*How greatly this Exercise is commend-
ed in the Scriptures, and how special
a care the servant of God ought to
place therein, being desirous to proceed
in godliness of living.*

OF that which hath been spoken, the ser-
vant of God may easily collect, that
even as there is need of care and diligence
to be used in all exercises and godly means,
that profitable virtues be obtained; so a far,
a greater and more fervent study is required
in this practice; namely, of the presence of
God apprehended by the eyes of the under-
standing, or to be placed before the eyes of
the minde, because this, amongst the residue,
hath the preheminance, as one hath wisely ex-
horted, who saith, Amongst all Holy exerci-
ses, let this be cared for, and therein strain
or stretch out all the faculties of thy soul,
that continually, which is to say often, thou
mayest lift up thy heart to God, and to the
meditation and love of heavenly things.
Wilt thou attain to puritie of soul? always
lift up thy heart to God; this only is the
cause that so few come to perfection, because
they spend their time in exercises and means
less

less profitable, and neglect the chiefest. And he addeth, Labour thou to unite thy soul with God, and to have him fixed in thy memory; advance thy desires, and the whole affection of thy heart unto him: and although an hundred times in one hour thou beest distracted in mind, be not therefore dismayed, but always have recourse to thy purpose. Let the words of thy holy and reverend Fathers move thee to frequent this exercise, who have exhorted us to the practice hercof with a general consent, as being instructed of one Master, namely the Holy Ghost.

But this Doctrine, the holy Fathers have derived out of the Fountains of Holy Scripture, wherein often, and with gravity of words this exercise is commended; and that we may the more truly understand the necessity and excellency hereof, and that it may the more deeply be impressed in our hearts, with divers Forms and Manners of speech (wherein notwithstanding is but one and the self-same meaning) the Holy Ghost doth inflame and stir us up to that exercise, according as *David* saith, *Seek ye the Lord, and he shall be confirmed; seek ye always his face*: By his face (saith *St. Augustine*) there is meant his presence. And therefore alwayes to seek the face of the Lord, is, to be busied as in his presence, and to turn the desires and love of our hearts to him. And in another place he saith, *My eyes are alwayes to the Lord*: The eyes of the soul are the understand-

ding an I memory, which daily meditating and imbracing God, do draw the affection of the heart with them. And from hence he doth gather, that God doth deliver such a one from the baits of the Devil, that is, he doth minister strength to him, where he shall the less yield or faint under temptation; for presently he addeth, *And he shall pull my feet out of the snares*: And this is that which the Holy-Ghost doth by the Wise-man require of all; *In all thy wayes think upon God*: And he will direct thy goings; *In thy wayes*, that is, in all thy actions, both inward, and outward: Thy *foot-steps*, that is he will direct all the affections and desires of thy soul, and all the exercises of thy body to his glory, by enlightning and moving thee, that in all things thou shalt frame thy will according to his heavenly will.

This also is a most worthy exercise, (Saint Bernard being witness) which Saint Paul hath commended to his Disciple *Timothy*. saying; *Exercise thy self in Godliness, for bodily exercise is but little profitable, but Godliness is expedient for all things*: For he would have this Godliness to be a continual mindfulness of God, and a daily direction of our souls, to the understanding of his Will, and to love and imbrace him.

The Apostle here (as many Holy men do affirm) calls the exercise of the body, mortifications, and outward repentance, with which the body is punished for the reconciling us to God.

God. For although these actions are excellent and healthful, yet notwithstanding, if they be compared with the exercise of the Divine Presence to be placed before our eyes, it may be said that the fruit of them is but small, and though they are profitable to some men, yet they are not so to all, for they are also to some sometimes hurtful. They may be convenient, if they level at a wholesome end, but if it be otherwise, they do rather hinder. And therefore we determine sometimes to moderate them, sometimes not to use them at all. But this heavenly exercise is most profitable to all men of what state soever, both because it is spiritual, and insisting in the soul, and also because herein is true godliness.

Here is Gods Worship exercised, which doth chiefly consist in the inward deeds of Faith, Hope, and Charity; for what is it else to behold God as present, but to lift up our hearts to him, to believe in him, to love him, and to sigh after him with mourning? This Holy Exercise (I say) the Scriptures do often repeat in those places wherein they do commend it; that is, that we may pray without ceasing, *Eccles. 18. Luk. 21.* and that we may watch in our prayers, *2 Thes. 1.* For truly our thoughts and desires are voyces and words with which our soul doth speak; and therefore so often as we (meditating of God as being present) do direct or lift up our cogitations and petitions to him, it may be truly said

that we do pray; and if we do it very often, or most often, it may be most rightly said, that we pray alwayes, and without ceasing. For although in the Holy Scripture the vocal prayer is also commended to us, even as truly it is commanded principally unto the Ministers of the Church; notwithstanding, in the places above mentioned, the prayer of the mind, which is only in the heart, is also praised. The vocal prayer hath times and certain hours limited of the Church, in which space of time the foresaid Prayer is used; but the prayer of the mind hath not so, it doth comprehend all time and place: For at all times, and in all places we may have God present, and we may direct our prayers and petitions to him. For what a man doth often, and as it were ordinarily, in the usual manner of speech, he is said to do it alwayes, And in this sense, the holy and expert men have satisfied that advice or precept of praying continually.

Neither doth this attention to God hinder the function of outward works in the servants of God; yea, it doth greatly further them; that they may be done diligently and perfectly, according to an earnest desire and zeal which God doth participate to men of this sort, who are busied as in his sight. Yea, for his great mercies sake he doth impart to some, so admirable and notable gifts of his grace, that not only without labour and difficulty, but also with exceeding great pleasure and facility, they may have

have their heart affectuouſly conjoynd and vnited to God.

Wherefore with a great and cheerful mind every one ought to imploy himſelf unto this Holy exerciſe, and he ſhall eaſily underſtand how ready God is to ſtay as preſent with us; as often as it ſhall pleaſe him to behold him to behold us, let us ſpeak to him, and familiarly talk with him. From whence doth proceed ſuch aids and helps, that what doth ſeem hard to the ſtrength of Nature, yea, impoſſible, it may be made moſt eaſie and pleaſant to any one.

That one may have acceſs to an earthly King, and that he may ſpeak and intreat with him, is very hard; neither may it be obtained, but by the favour and grace of many; yea there is need of the labour and ſervice of many years, before they can come to familiar acquaintance with the King: But God, although he is indued with infinite Maieſty and Glory, he is alwayes prepared in every hour and moment to admit us into his ſight, that we may liſt up the eyes of our minds to him, to behold his beautifullneſs and greatneſs, to deſire his glory, to love his goodneſs, taſte his ſweetneſs, in being buſied familiarly with him, and requiring ſome grace of him. Neither only is he prepared to do this, but he doth alſo wiſh and invite us with moſt great rewards propounded of his favour and glory, that we may do ſo. Neither doth he bid ſome only, and thoſe that excel in holineſs, as

there have been many ancient Holy men, who have given themselves wholly day and night to divine Service; but also all the faithful, as many as with a pure heart do seek the honour of God, and do serve him.

O how devoutly and religiously do they perform their duty, who desire, and carefully seek such a good; who do not neglect such an honourable exercise, whereby they may have God always present, and continually enjoy his company! They may truly fear, whosoever refuse in this life, to use this so heavenly a benefit; that in the hour of death the gate will be shut, as to the ungrateful; and to them that neglect the cleer sight and contemplation of God, as being present, which then shall be open only to just and blessed men.

CHAP. LXXV.

Of the exceeding great Fruits of Divine Exercise; and first of all, of the fruit of pureness of mind.

NOW, to the intent that we may be stirred up to frequent this Holy Exercise with more earnestness, let us consider what effects it worketh in the mind, and that it may take the deeper impression, let us set before us some examples. Amongst virtues and the gifts of God, which are had in price with men of God, *Pureness of heart* doth challenge the first place, as
that

that which doth yield Habitation or Dwelling to the Divine Majesty : Hence it is vulgarly said, *Prov. 22. He that loveth pureness of heart, the King shall be his friend* : That is, God the King of Heaven and earth. This pureness we shall attain and preserve, if we behold God even present with the eye of our mind ; if it be otherwise, and if man forget God, neglect to consider that he is seen of him, that he doth live and do all things before him ; the next thing is, that (having the reigns loosed) he by and by falls into sin, and continueth therein according to that of the *Psalmist, God is not in his sight, therefore his wayes are become wicked.*

For as the very thoughts, so the inordinate desire of earthly things doth defile the soul by sin, and doth put God out of the same : So in this exercise, because man doth place his cogitations on God, and after cogitations godly affections do succeed, it comes to pass that the mind by little and little, is taken away from the love of earthly and transitory things, and by this means is purged and renewed. *St. Bernard* found this by experience in himself, as he humbly confesseth, out of Divine Inspiration, for the edifying of others, saying, *You ask, whereas the wayes of God are hard to be found out, how I come to know them ? it is quick and lively ; as soon as the Divine Presence comes into my mind, it awakes my sleepy soul, it stirs up, it moves, it softens, it wounds my heart, which is hard, stony, and ill-affected ; it begins also to pull up, destroy, build, plant water that*

which was dry, enlighten that which was dark, open that which was shut, enflame that which was cold, and also to righten that which was wrong, to make plain that which was rough: So that my soul doth now bless God, and all that is within me doth give praise unto his Holy Name. Thus St. Bernard; whereby he doth testifie what wonderful things God wrought in him, when he had him present in his mind.

Neither doth the Divine Presence effect this only in the servants of God, but also it brings to pass in great sinners, that their hearts be purged from the contagion of sin; for being hereby admonished, they do lift up their heads from the bed of sin; and being moreover assisted with Divine light, they do consider themselves to be in the sight of God, who is judge both of quick and dead, who being present, doth see as often as they offend: Hereupon being stricken with shame and horreur, they dare not any more commit wickedness, but wonder at their former blindness, that so rashly and boldly, as if no God or Judge had seen them, they ran headlong into all evil.

It is storied of that infamous Harlot *Tbais*, to whom when *Paphnutius* (a Holy man) came into a secret and solitary place, that she said unto him, *Here can I not be seen, but of God only, or of the Devil.* To whom *Paphnutius* answered, *Go too then, if God see thee with most pure eyes, with what forehead darrest thou sin in his sight?* Forthwith (saith the Story) the beam of Heavenly

venly light cleared her mind, whereupon she began with great shame, yea, with capital hatred, to detest her former wicked life: Inasmuch, that in the midst of the City of *Alexandria* she burnt all those things which she had gathered together by her sinful trade, and vicious course of life, and betook her self unto a strait and penitent manner of living, sequestering her self from the World for the space of three years, until she died.

The same happened to another by the means of Holy *Epbrem*, who coming to a sinful woman, asked her, if she durst commit her wonted sins in the midst of the City *Edeffa*; who answered, *I dare not; for shame doth forbid me to commit these things in the sight of men.* To whom *Epbrem* said, *Know this, that though thou committest evil in the most secret place, and remote from the eyes of men, yet thou art seen of God, who is every where present; if therefore shame do deter thee from sinning, and the fear of men, much more should the fear of God do the same, which doth punish the shameless sins with the pains of Hell.* Which admonition did so terrifie her with sorrow for her sin, that forthwith she took her self to a penitent course of life.

These are the excellent effects of the Divine Presence, when a man doth set the same seriously before his eyes: For with what countenance dare he commit so foul an act as some sin is, before God, considering how infinitely he hateth sin and punisheth wickedness with great severi-

ty, which will not leave sin unpunished, either in this life, or in the life to come? St. *Austin* considering this, saith, *Lord, when I call to mind, that thou observeest my wayes, and hast a watch over me day and night, and stiest out all my steps; as if forgetful of all thy other creatures, thou didst only mark me; I am suddenly confounded with fear and shame, because there is a great necessity laid upon me of living uprightly and well, because we do all things in the sight of a Judge that seeth all things.* Hitherto St. *Augustine*; whereby we understand how great a force, a consideration of the Divine Presence hath, to make us beware of sin.

CHAP. LXXVI.

How by the contemplation of the Divine Presence, temptations may be overcome, and perseverance in Virtue attained.

THe contemplation of the Divine Presence, doth not only make us, that we repent of sins committed, but also that we fall not into them again: For while we place God, (as beholding him alwayes present,) and lift up our hearts to him, there is stirred up in our minds a certain desire of vanquishing our ghostly Enemies. Neither is the Divine aid and assistance hereunto wanting; wicked Elders insulted over *Susanna*, that Chaste and Innocent Woman, threatning her death, unless she consented unto their sinful desires; let us see by what way or means she resisted this temptation; to wit, she

she considered that she stood in the sight of God, whom she so placed before her eyes, that (raising up her mind against temptations) she chose rather to lose the reputation of her family, than to consent to sin: For thus she answered, *I am in a great strait, if I do this thing, death is present: if I do it not, I cannot escape your hands: It is better for me, not doing it, to fall into your hands, than to sin in the sight of the Lord.* O worthy saying, and worthy to be used in every temptation of the Devil, and the World! *I will rather indure death, than sin in the sight of God.*

The valiant Souldier, when in Warlike conflict, considers the eyes of the Emperour or Captain to be upon him, he fighteth more couragiously; for he knows that it is in the power of the Emperour or Captain, after the victory obtained, to distribute the spoils, and reward the well deserving. What should not the Souldier of Christ do in his daily Combat with the Devil, the World, and the Flesh, seeing the eyes of the Divine Majesty cast upon him, remembring the eternal rewards, while he knoweth that in the very conflict divine assistance will not fail him?

The verity of this daily experience doth confirm; for, if it happen, that some servant of God (occasion being offered of wrath and anger) be unmindful of the Divine God-head, neither ordinarily lifts up his heart to God, we see that he doth easily slip, or fall into words
of

of impatiency, or at least to have some perverse cogitations in his mind; but if he have his heart erected to God, and refer all his pious desires to him, he is soon at quiet, neither doth his mind give place to turbulent perturbations.

Palladius visiting his Friend *Diocles*, amongst other documents received from him (being a Holy man) this was one: *A man* (saith he) *without the contemplation of the Divine Presence, is either a Devil or a Beast; A Beast, if he give place to the temptations of the flesh, and carnal delights; A Devil, if to wrath, arrogancy, and the like.* When *Palladius* asked him, by what means a man might have his soul quiet, and alwayes fixed upon God? he answered, *So often as the mind is occupied in any godly cogitations, which do direct to God, then it is fixed with God; but when it forgetteth God, then it becomes a Devil or a Beast.* This he understood to be done not onely when a man falls into any great or capital sin. but also into some lighter sins, whereby he is made like either a Devil or a Beast. Wherefore the servant of God may in no case neglect at any time the Divine Presence, especially when occasions are offered of wrath, impatiency, pride, unlawful desires, and such others. He may not (I say) at any time neglect with watchfulness to lift up his mind to God, to crave by prayer his daily assistance.

CHAP. LXXVII.

How by this exercise of the Divine Presence, stability of heart, the perfection of Virtues, and outward cleanness are attained.

Among't those excellent good things, which are got by this Holy exercise, stability of heart is numbred to be one; for first of all it is manifest that man was created for this end, that even in this life he should be firmly joyned unto God by contemplation and love, and in the other heavenly life by clear vision. Now after that he hath separated himself from God by sin, and hath turned unto the creatures, beginning to seek rest in them, although that he had never found that he was made for them, or that any desire of them could satisfie him; hence it is, that his cogitations and desires do transport him sometimes this way, and sometimes that way and so he falleth into great instability of heart; which the Prophet *Jeremy* bewailed in this manner in his *Lamentations*; *Jerusalem hath sinned a sin, therefore she is made unstable, erring from one place to another.* And surely the soul vexed with divers desires of earthly things, is much troubled; hereof comes the divisions of the heart: For so many divisions there are, as Thoughts and Studies to which it diverteth. Now, in divisions things are destroyed.

destroyed and consumed, according to that of the Prophet, *Hos. 10. Their heart is divided, therefore they shall perish.*

In this woful estate do they chiefly fall which commit any capital sin, for they are pulled from the love of God, and are in soul dead by the death of sin, into which they fall, that are too much addicted to the love of earthly things. Now these evils can by no more effectual Antidote or perservative against evil be turned away, than by the Holy exercise of the Divine Presence. For when as our mind doth often elevate her cogitations and desires to God, conversing with him, and entring (as it were) a familiarity, by little and little it is settled and confirmed; for that it is drawn from things subject to instability, and united unto him who is not subject to any shadow of change. When the Ship in the Sea is tossed hither and thither, there is great danger that it dash not against a rock, the safest way is to cast some strong anchor: So when the mind of man in the Ocean of this World is tossed with divers and dangerous thoughts, the safest and surest way is to apply it, and fasten it to the anchor of the Divine Presence, that it may come to stability, and that constancy which is acceptable to God. Wherefore that spoken by the Wiseman, doth well besit the servant of God, *Eccles. 27. The godly man continueth in wisdom as the Sun; but the fool is changed as the Moon.*

Now this remembrance of God, or Divine Presence,

Presence, doth not only compose and order the inward man, but also the outward. For as the servant of some great personage is by no means better contained within the li's and limits of duty, or moved to carry himself soberly, than if he understand he is beheld of his Lord, and diligently observed in his actions; so the servant of God is by no means more effectually retained within the actions of piety, than if he remember that he is alwayes conversant in the sight of God, as the Stars of Heaven in the presence of the Sun, from whom they receive their light. Wherefore the Wiseman said well, *Eccles. 14. Blessed is the man that continueth in wisdom, and thinking of the beholding of God.*

CHAP. LXXVIII.

How this exercise of the Divine Presence doth bring spiritual comfort.

FOR the continuance of the race of a spiritual life, spiritual joy is a matter of no small moment, which is felt of the servants of God, and had in price. This truly wholesome and spiritual good is principally procured and kept by the exercise of the Divine Presence. For even as he which attempteth any great and dangerous enterprize, is marvellously refreshed, if any object or sight be offered whereby he may be delivered from his danger; or if he chance to see some good friend whom he hath not seen for many years, is wonderfully comforted;

forted; so the soul of the servant of God, when it considereth with how many dangers it is compassed, when it once turneth the eyes of the mind to God, who is endowed with goodness, and ready to give help, is marvellously comforted and refreshed.

King *Josias*, because he promoted the Divine worship, and bestowed many benefits upon the people of God, he hath left behind him a joyful remembrance of his name. *The remembrance of Josias* (saith *Ecclesiasticus*) *is like a sweet ointment.* St. *Bernard* confesseth of himself, that so soon as he entred a religious course of life, he much rejoyced in the presence of heavenly minde | men. If the sight and memory of a just man be joyful, what shall the remembrance of God be? Nay, what shall his presence be, in whom we may behold infinite beauty, and other perfections? *Judas Maccabeus* entring into a warlike attempt, was wonderfully comforted by the presence of God, whom he was perswaded to be present to assist him: These are the fruits of this Holy exercise. Therefore let the servant of God endeavour this exercise at every time and place: And so often as he wakes in the night, let him forthwith lift up the eyes of his mind to behold the Divine Majesty present, let him do the same, when he riseth early out of his Bed: If he pass thorow publick wayes, casting his eyes modestly unto the ground, let him raise up his spiritual eyes to God; when he hath conference with men, or is conversant in
affairs,

affairs, let him fasten one eye of consideration upon his affairs now in hand, and let him lift up the other to God, requiring his help.

If he be fallen into some grievous disease, so that he cannot perform his accustomed task of Devotion, let him not be grieved; but instead thereof, let him lift up his heart to God, invoking him, and laying before him his desires, and with this onely labour let him be content and quiet, for by so doing he shall supply other duties. Thus did the Prophet *David*, *Thy Name (O Lord) and remembrance is in the desire of my soul; my soul hath longed for thee in the night season, and with my spirit have I early awaked unto thee.*

CHAP. LXXIX.

By what means this gift of having God present in our affections is to be had.

Hitherto we have considered the excellent fruits of this Divine Exercise! now it remains that we know the means how this may be attained; Of the which the first is, that we crave the same of God, of whom cometh every good and perfect gift: For, as from Christ our Saviour all other helps unto salvation do proceed and come; so this beseeching him humbly by his infinite mercy, and merits of his Passion, that we may alwayes remember him, and have our hearts lifted up unto him; for there is no doubt but he will grant our requests, if with assured

assured faith and lively desire we ask this of him.

Another means to have God present may be, if we use some signs, by the sight whereof we may be brought to remember God, as the placing of some sentence in that part of the house, wherein we are most conversant, as thus: *Sin not, because God seeth thee*: Or that of the Wiseman, *The eyes of the Lord are in every place, beholding the good and the evil*: Or that of David, *I had ever God in my sight*: Or that of Tobit to his Son, *All the dayes of thy life have God in thy mind*. By this, or any other means to stir up the remembrance of the Divine Presence, it is helpful to our dulness. And so much briefly of the first means, putting us in mind of the Divine Presence.

The second is, a daily and particular examination of our consciences, whether or no we set God present in our actions: this examination is often to be had, wherein we require of our consciences every evening, whether we had God present in our actions all the day; if we have so done, let us give him thanks, for it is his gift and goodness, and let us beseech him to continue the same; if it be otherwise, let us be sorrowful, and purpose to amend.

A third means is to make this a matter of great care; for, as he which hath a purpose to build an house is full of thoughts how to bring it to pass, the very care thereof takes away both his sleep and meat; the same is often done about
the

the Education of Children: No otherwisefall-
eth it out with him that is careful to set God
ever present before the eyes of his mind.

The fourth means, and that which is above
all, to help to attain this Holy exercise of the
Presence of God, which when it hath taken
root in the heart of the servant of God, it by
and by stirs him up to direct his mind to God.

For this is the nature of love, to transport it
self into the thing that is loved, whereby it may
be united with it, and be made one with it.
Hence it cometh to pass, that evermore we re-
member the things we love, we think of it, we
desire it, and do gladly receive it; according to
that of our Saviour, *Where thy treasure is, there is
thy heart also.* From hence it cometh, that all the
difficulty of this exercise is in the beginning,
until the soul come unto this great love of God;
For as soon as love doth possess the heart, there
is nothing more pleasant than the Presence of
God

CHAP. LXXX.

*How this exercise, and all other good and
godly actions ought not to be deferred.*

First, that time is a thing most precious.
Secondly, for that man is not Lord of the
time, and it is therefore granted him of God,
to dispose well of it.

Thirdly, for that God doth take time from
them that do neglect it

Fourthly,

Fourthly, for that we ought to labour in this and other Holy exercises while we have time.

Fifthly, how we may proceed to redeem the time.

Of the first of these we are to consider first of all, that time is precious, by that of the Angel in the Tenth of the *Revelations*, *Time shall be no more*; meaning a precious opportunity of providing for an estate to come; which also sheweth, that God vouchsafeth us a great grace in granting us this time. King *David* was ever in fear of making loss of time, in that he said, *Mine eyes prevent the night watches. Arise, arise quickly* (saith St. Bernard) *O Christian! be ashamed that the Sun should prevent thee.* The Holy men of God knowing how precious time was, and of such value, that it could not be valued, did ever frugally spend the same. O (saith Bernard) *what is more dear, more to be loved, more profitable than time? nothing more worthy, and yet nothing more contemptible.*

The dayes of salvation pass away, no man perceiving it; they fly away without hope of returne. I beseech you Brethren, contemn not the time or little hour which God hath given you. To prepare everlasting glory is precious; that is precious, a little whereof is worth great treasure; of this nature is Time. Of the second, that man is Lord of the time, and that it is therefore granted him of God to dispose well of it. Concerning earthly possessions, we cannot call them properly ours, according to that
of

of the Apostle, *Gal. 6. Dum tempus habemus, while we have time.* Now we are withall to consider that this *Momentum temporis*, (for it is but a moment) compared to Eternity, that it is (I say) *Momentum magni momenti*, a moment of great moment, granted us not to be walted invain, much less in sinful delights. A man ought not to cast his temporal goods into the Sea, but to spend them in all good and Godly uses, answerable to that of the fore-named Apostle, proceeding in this manner, *While we have time let us do good.*

The Prophet *David* saith, *Dum bodie appellatur*, while it is called to day, *Psal. 95.* In the Gospel, the Kingdom of Heaven is compared to certain which receive their Masters Treasure upon an account, and to occupy it until his coming. *The time* (saith *St. Hierome*) *which is bestowed upon unprofitable or idle delights, is lost and doth perish, as if it never had been.* It is reported of *Vespasian*, that when he had passed a day without benefiting others, that he would say to his Friends, *Friends, I have lost a day.* Wherefore seeing that time is granted us to dispose well of our future condition, let not an hour pass without fruit.

Of the Third, To call to mind how God will take him from them that do neglect it, we have manifest warrant by that in the third of the *Revelations*, *If thou watch not; I will come upon thee, as a Thief:* Where God exhorteth, first to watch: Secondly, he threatneth surpris-
ling

sing of them that are slothful, and spoiling them of that which ought to be most precious, to wit, Time: for Time is (as it were) treasure in the house of a sinner, which treasure if we will conserve, we may make an happy Merchandise for the World to come; and is also likened to the Bird, that at every flight loseth a feather.

Of the Fourth, we may consider how we are to labour in this, and other Holy Exercises, while we have time. *Whatsoever thy hand is able to do (saith the Wise-man) do it instantly.* Joseph in the Seven Years of plenty, provided for the Years of dearth: Noah built an Ark while the weather was fair; the wise Virgins provided Oyl before the Market was done.

Of the Fifth, we are last of all to consider, how we may proceed to redeem the Time: Time is said to be captive when we use it contrary to the mind of the giver; but it is redeemed, or set at liberty when we use it to fulfil his Will, and keep his Commandements. The mean of redeeming the time, is laid down by that of the Apostle; *Romans 6.* As men have given their members servants to unrighteousness, so let them give them to be servants of righteousness; of evil, let them become good; of cruel, gentle; of negligent, watchful: In a word, to spend the rest of their lives as that they may be pure and holy, that so at the last they may attain everlasting glory, which God grant for Christs sake, *Amen.*

A brief

*A brief form of commending ones self
to God.*

INto the hands of thine ineffable mercy, O Lord, I commend my soul, my body, my senses, my speech, my counsel, my wit, my thoughts, my works and deeds: All the necessities of my soul and body, my coming in, my going forth, my faith and conversation, my course and end of my life, the day and hour of my departure, my death, my rest and resurrection with thy Saints and Elects for ever. *Amen.*

Lord grant me an hatred of evils passed, a contempt of sinful delights present, a desire of true delight for the time to come: Grant me also, I beseech thee, the removing of occasions of evil, the soundness of affection to refuse, and power to resist that my ghostly enemy, that he never say, I have prevailed against him.

Meditations, &c.

Almighty and O merciful God, which
didst add to the life of King *Ezekiah*
fifteen Years, when he prayed unto thee weep-
ing; grant me, thy unworthy servant, so
much space before the day of my death, that I
may bewaile all my sins, and by thy grace at-
tain remission of them by Jesus Christ our
Lord. *Amen.*

Sit Laus Deo.

FINIS.

F 152009



56209.3

